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OUTLINE OF THE ELEMENTS
OF THE
KISUÁHELI LANGUAGE,
WITH SPECIAL REFERENCE
TO THE
KINÍKA DIALECT

BY
THE REV'D DR. J. L. KRAFF,
MISSIONARY OF THE CHURCH MISSIONARY SOCIETY IN EAST-AFRICA.

—♦♦♦—

TÜBINGEN,
PRINTED BY LUD. FRIED. FUES.
1850.

PREFACE *).

In presenting these pages to the Honoured Society, to which I owe under God my stay, first in Abessinia, and now on the South-East African coast, I have to offer a few prefatory remarks relative to the Language, which I have grammatically delineated under the unassuming title »Outline of the Elements of the Kisuaheli Language.«

I. That I have undertaken a difficult task, will be admitted by every one who considers the circumstances under which I have compiled the Outline.

As the Kisuaheli Language has never been reduced to writing (for aught I know), there was no literary source **),

*) The Author gives this Preface (with little alteration) as he has written it in 1845, when he presented his first Manuscript of the Outline to the late Mr. Coates, then Lay-Secretary of the Church-Missionary Society.

**) The Author became acquainted with Mr. Archbell's Bechuana grammar in 1846, and with Mr. Boyce's Kaffir gram. in 1847. While he much regrets on one hand, not to have seen those valuable works at an earlier Period, he feels glad on the other, as in all probability he would not have written a Kisuaheli grammar. With the first Part of the Dictionary composed by the late lamented Baptist-Missionary Mr. Merrich, in the Isubu-tongue, spoken at Bimbia near the Cameroons, the author has been made acquainted in last August during his short stay in England. He read this work with the great-

on which I could draw; consequently I was compelled to beat an untrodden path from its beginning. A rather imperfect knowledge of the vulgar Arabic, which I had acquired in Egypt and on the Red Sea, was the only means, with which I started at the commencement of my Kisuaheli studies in 1844. The native interpreters, whom I was after a long search enabled to employ, were only intent upon gaining their bread by assisting me in my studies. With regard to their lingual capacities, they were perfect babes, whom I had to train up for a considerable time, until they could comprehend my grammatical views. Like Gregorius the preceptor of Mr. Ludolf, the celebrated grammarian and Historian of Ethiopia, they would (when consulted on the root of a Verb or Noun) stand gaping before me and say "words do neither take roots nor bear fruits in our country." What an amount of trouble and perseverance was on my part required in working with such rugged tools, I need not mention. No wonder, why the learned Mr. Ludolf on the frontispiece of his Amharic Grammar delineated the figure of a man, who strikes with a spade into the ground, but who at the same time holds also forth the palm-twigs of good hope and success of his hard toil.

Now that a great deal of lingual and other difficulties, which opposed my Missionary operations, has been successfully, as I conceive, surmounted, I cannot look back to the past period of my stay on the East coast of Africa, without offering my humble thanks to God for his having enabled me to accomplish this and other important labour prepara-

test interest, as he was not aware, that, what he calls the Nilotie family of languages exstends so far to the North of the Equator in West-Africa.

tory to the Society's Mission on the Coast and in the Interior, where Millions of immortal beings have not yet heard the voice of the gospel which must be published *among all nations* in these latter days.

My plan of delineating the rudiments of the Kisuaheli language originated simply in a personal desire. I had in the beginning no other intention but to concentrate and round up in a succinct sketch those grammatical matters which I considered correct and tenable, whilst I excluded other points, the correctness and settledness of which I questioned at that stage of my knowledge of this language. In this form the Outline was compiled in Octbr. 1844.

Afterwards I intended to touch again upon the subject, as I wished to put my fellow-labourers, whom I expected from Europe, in possession of proper materials for their study of the Kisuaheli immediately after their arrival. But when I saw myself in the beginning of this year (1845) disappointed in my anxious hope, I put off doing over again the original sketch, until the rainy season of this year compelled me to suspend my excursions from Mombas to the surrounding country, and gave me leisure for the revision of the original sketch, which in the mean time had been more matured from the increased knowledge of the Kisuaheli, and from the acquaintance with the cognate Dialects, the Kieni and Kikamba, with which my excursions to the pagan tribes around Mombas had brought me into contact.

In concluding the remarks on my personal relation to this little work, I would only add, that perhaps many persons would wish me to have chosen an other systematical arrangement, more founded on the peculiarity of the Nilotic Idiom *) than on the traditional manner of grammatical sys-

*) What the Author means with regard to the Nilotic family of

stematisation. But after some consideration I thought it better, to leave this matter to future grammarians of the Kisuaheli, and to the learned men at home, who have more leisure and talents, than the Missionary abroad, whose primary object is apostolic, not scientific *).

II. Importance of the Kisuaheli language relative to the cause of Science, Commerce and Christianity.

Whether the Scholars of the Hebrew, Ethiopic and Arabic will derive any important aid from the knowledge of the Kisuaheli, is a question which I must answer in the negative; though it cannot be uninteresting to the Arabic Scholar, to observe the manner in which the Arabic has been amalgamated with the Kisuaheli, nor can it be unprofitable or tedious to inquire, whether not the original meaning or some modification of many an Arabic Word might have been preserved in the hitherto hidden treasury of this African language.

But it is general philology, or philosophy of languages, and African philology in particular, which may feel interested in a language which is spoken within 10 or 12 degrees of Latitude on the immediate sea-coast of East-Africa **),

languages he has explained in his Vocabulary of 6 Eastafrican languages. See its preface.

*) An instance, how admirably well the learned men at home can manage the rough literary materials afforded by Missionaries abroad, may be seen in the Magazine of the german Orientalist Society I and II Number, 1848. A Missionary fares best if he simply states the dry matter of facts and observation, and leaves the form and results to the learned at home.

**) See the Preface of the Vocabulary of 6 East-African languages.

and which is only a dialect of a family of languages, ramified and scattered all over South-Africa. However deficient this language may be in many respects, if compared with the Semitic or Japhetic languages, yet we must be surprised at the vigour, moveableness, tendency to clearness, and other grammatical phenomena, which this language manifests throughout. It has its own stamp and typus, which we may call the Hamitic in distinction from the Semitic and Japhetic. And this characteristic stamp is its beauty as well as its dignity *). We are aware, that the Hamitic languages are deficient in pliancy and capability with respect to philosophical researches and deductions; we are aware, that they carry in their intestines an amount of massiveness and bulkiness, which is against the oriental and occidental taste, but still we maintain, that this is their characteristic beauty, quite in accordance with the bodily and mental complexion and with the final destination of the Africanic mankind. We therefore admire in this fact the same Divine Wisdom, which has displayed herself only in a higher degree among the children of Shem and Japhet, in order that her various gifts be recognised in the various quarters and individualities of the human family. We do not expect, that the African mankind will ever perform considerable achievements in philosophy, or in the theoretical branches of science, but we believe, that it will cultivate the body or the practical point of civilisation and christianity. Therefore its language contains such strongly corporealising elements in its grammatical construction. And indeed, why should we wish, that the Africans should go through the same processes and struggles which Japhet's children had to encounter when we consider that their cosmopo-

*) See the remarks in Chapter II, on the Nouns.

litic destination will be different from that of the descendants of Shem and Japhet?

In the Abessinian languages, especially in the Ethiopic, and in Tigre and Gurague its dialects, we find the Semitic Element still predominant; the Amharic manifests already a strong inclination of breaking through this barrier; the Somali and Galla languages have still more thrown off the Semitic fetter, whilst the Kisuaheli and its cognate idioms have entirely kept the Semitic aloof. The Kisuaheli indeed, has not quite rejected the Semitic element in a Lexicographical respect, in as much as many Arabic words have been amalgamated with the Kisuaheli from the constant intercourse of the Wasuaheli with Arabia, and from the Muhammedan religion, which they profess, but in point of grammatical construction and form it is purely african.

Now if we reflect, that the Kisuaheli is spoken, at least understood from the Equator down to the Portuguese settlements at Mosambic, consequently, that (from the geographical position of the Suaheli country) *), it offers the key to the languages of the Interior, with which it is intimately related, we cannot help attaching great importance to this language. The scientific traveller, who intends to collect informations on the coast, or to make researches in the Interior, can hardly proceed without the knowledge of this language. Nor can the merchant, who has an establishment on any part of this coast, conduct his mercantile transactions with a set of people, who are almost unmanageable, if the foreigner cannot converse with them in their own lan-

* See the Author's lithographed map annexed to his Journal descriptive of a journey to Ukambáni, inserted into the Church-Missionary Intelligencer of last September. This Periodical contains chiefly Missionary information of a scientific nature.

guage without the picklock of a selfish interpreter. There is every prospect, that the friendly disposition of Seid-Seid, the Sultan of Mascat (commonly called the Imam of Mascat, though he styles himself Sultan, and not Imam) who rules the Suaheli coast, and who since ten years has taken up his permanent residency on the Island of Sansibar (Zanzibar), will more and more direct the attention of the civilised world to East-Africa and render the Suaheli coast the starting-point of commercial and scientific pursuits to the Interior.

But paramount are the claims of philanthropy and christianity with respect to this coast — for the Gospel must be preached among all nations. The herald of the Gospel, the Missionary is the patriot of the world. No coast, no country, no mountain nor river, nor language is to impede his progress, until the whole human family lies at the foot of the Cross of Christ.

Now it appears to me an important fact, that, as the Arabic language prevails in the North and North East of Africa, so the Suaheli presents in the South East the key to the Interior of this continent. Consequently the herald of the Gospel in this quarter stands in need only of one language, by the instrumentality of which he can master in a short time all the dialects spoken from the line down to the Cape of Good Hope. So wonderfully simple are the leadings of Divine Wisdom, to bring about the greatest results, when it suits her purpose at the fulness of time.

III. General remarks on the term »Suaheli« and the history of the Suaheli coast.

A) According to the explanation, which the Natives have frequently given me in reply to my inquiries on

this subject, the term »Suaheli« would signify »equal or like subtily or artifice«, or according to an other interpretation »make subtily« (saua hila). The natives referred me to the Arabic Word »hila« which means »astutia, techna, dolus.« See Golii Lexicon Arabico - Latinum pag. 669 حِيلٌ, and »sawa« aequalis, see pag. 1241 سَوَاعٌ. The Arabs are not constant in one and the same manner of writing the name »Suaheli«. Being unable to trace things back to their proper causes, and like all uncultivated Nations, being fond of playful names and derivations, they contrived an explanation which suited their view relative to the Suaheli, in whose character they certainly observed a great deal of subtily or artfulness, as the Suaheli themselves acknowledge, so much so, that they often boast of this their character, saying when they are puzzled »are not we Suaheli« i. e. men who know to get out of difficulties by an artful contrivance.

I cherish a strong objection against this derivation, plausible as it seemed to me at first.

A second derivation of the Word Suaheli is, as follows. Sūhel signifies in Kisuheli »South-East, and South-West.« This expression is probably connected with the Arabic suhailon (see Golii Lex p. 1230) canopus; stella. As for instance Bunkini or Madagascar lies to a Suaheli navigator toward the Suhel, so in the same manner the Arab navigator considered the Suaheli coast to be situated toward the Sūhel or South-West of Arabia.

A third derivation, which may be considered to be the most correct, refers to the Arabic »Sáhel« (pl. Suahel) strand, sea-beach, coast. Consequently, Suaheli the inhabitant of the Sea-coasts, in opposition to the Interior. And as the East-Coast of Africa is generally very low, but the coun-

try adjacent to it rises and becomes mountainous at the distance of 15 and 20 miles inland, Suaheli may also signify inhabitant of the low coast, or low land in general, in opposition to the mountaineers, or inhabitants of the higher land, the *wátu wa mrima* (people of the mountain).

B) Concerning the History of the Suaheli.

In a matter, where all records leave us in the dark, we can only make up the historical deficieney by means of conjectures, founded on the traditions of the Natives, and their intercourse with other nations, whose history lies more unveiled before the European Historian.

I am told by some Suaheli, that their forefathers originated in the South of Arabia, and that the Islands of Patta and Lamu are considered by the Natives to have been the primitive settlements of those Arabs who left their home and crossed the Indian Ocean. This report is undoubtedly true, if we understand it right. That many Arabs at an early period may have been induced to exchange their home of barren rocks and sandy deserts for the finer climate and for the productive soil of the East-african coast, where a little toil afforded them ample subsistence, who will deny this? Up to the present day, Arabs do emigrate from Arabia, and fix their abodes either on some Eastafrican Island, or on the main land, where they mingle with the Natives so rapidly, that their children, who are educated by slaves not knowing arabic, do seldom understand their mother tongue. This happened undoubtedly from time immemorial, even before the rise of the Muhamedan religion in Arabia. There is no doubt but that those rulers of South Arabia, to whom the Himiaritic inscriptions owe their existence, will have sent their boats to the Suaheli coast, which at that time certainly maintained a connexion with Ethiopia and central Africa in general. South-Arabia was then

in the possession of a high degree of civilisation, of which the present Arabs have no idea; wherefore they ascribe the ancient monuments still existing in Arabia, to super-natural evil powers. Those great rulers in their various enterprises could hardly pursue their schemes without receiving supplies from the Suaheli coast. Slaves, wood, provisions etc must have been exported from this coast to Arabia from time immemorial; whilst the articles of more civilised life were exported from Arabia to East-Africa as is the case up to the present day. However those great Arab rulers may have improved their native soil in an artificial way, yet their subjects could not comfortably subsist without a connexion with the african coast, as is the case up to this day.

The famous Queen of Sheba, whether she may have been the ruler of South-Arabia, or Abessinia, or of both countries united, as was most likely the case, cannot be thought to have been unconscious of the commercial advantages, which her subjects derived from a connexion with this coast, and we may suppose, that Solomon himself was encouraged or occasioned by this Queen, to extend his commercial efforts also to this quarter of Africa. Up to this period native boats come from the various ports of the Red Sea to the Suaheli coast, and proceed even so far as to Mosambic and Madagascar, to exchange their goods. And there is no doubt, that in ancient times the intercourse between the Red Sea, India and South East-Africa was more frequent and vigorous, as Africa was then in this quarter not so much distracted and infested, and consequently a greater amount of wealth must have been accumulated on this coast, which attracted the traders of Arabia and India. The Gold of Sofala was certainly not unknown to those traders, whose boats could sail as far as to that coast, while navigation South from the Kilimani-river down to the

Cape of good Hope was scarcely practicable, at least very tedious and dangerous from the strength and instability of the winds, which is not the case between Arabia and Madagascar, where the Monsoons are as regular as the navigator can wish for. The great influence which the Ethiopic kings must have exercised upon central Africa, cannot have permitted barbarous tribes, to disturb and interrupt the roads of the caravans. And that the influence of those kings must have been considerable, we perceive from II. Xron. 14, 9. where Zerah the Ethiopian came out against Assa with an host of a thousand thousand. A king who was able to gather such an army, must have been in the possession of an extended territory far beyond the frontiers of Meroe and the present Abessinia. But as soon as in the process of time the power of the Ethiopic kings, and the civilisation of Eastern Africa in general was on the decline, the barbarous tribes got the ascendancy in the Interior, and this circumstance had a great influence on this coast of Africa.

The Aborigines of the Suaheli coast, when pressed by other hostile tribes pouring from the Interior, were of course friendly disposed toward the settlers, who came from Arabia to dwell among them. The superiority of the Arabs became soon conspicuous among the Natives, who by degrees conformed themselves to their manners and customs, whilst the Arabs gave up their native language and spoke the tongue of the majority of the country. Thus the Arabs obtained power and influence upon the natives, who at last embraced the religion of the Arabs, and thus the Suaheli race was completed. Those aborigines, who would not conform themselves to the foreigners, were compelled to retire to the higher country, which the Muhamedans were not strong enough to conquer. In general the Suaheli Muhamedans seem not to have been inspired with that

fanatism, which characterised their co-religionists in other quarters. In the first instance, those Arabs who had emigrated to the Suaheli coast before the rise of Muhammedanism, were pagans like the Aborigines themselves, and must have opposed their compatriots, who afterwards approached the coast with their new ideas. The Muhammedan Arabs were therefore at first only tolerated by the older Arabs and by the aborigines. A long period elapsed, until the united heathen population could be prevailed upon to adopt the Muhammedan tenets. But when the adoption of the Muhammedan religion had actually taken place, and the Suaheli were strong enough to carry fire and sword into the territories of the pagan tribes inland, the Providence of God in the very nick of time stemmed their progress by suffering the barbarous Galla tribes to advance toward the coast, and by breaking the Arab power by means of the Portuguese, with whom the history of the East-Coast of Africa steps out from the field of conjecture and veiling.

The gallant Vasco De gama met with the Arabs at Mombas, Kilwa, Mombas and Malinde, at which latter place he also met with Natives of India, which the enterprizing navigator discovered by the assistance of Banians from Calicut. The residence of Banians at Malinde shows clearly, that an early connexion between India and the Suaheli coast must have subsisted; though the Arabs had got the start of the Indians concerning the location of permanent settlements, and the preponderating influence on the immediate sea-shore. Vasco De gama was vigorously opposed by the Arab party of the Suaheli wherever he landed; because they not only hated his religion, but also could well foresee the effects which the appearance of a superior naval power would produce on their Settlements on the coast, and on their monopolised trade with the Red Sea and India. An all over-ruling

Providence was at period watchful and efficacious on the Indian Ocean and the Red Sea. The Arabs maintained a considerable naval force in the latter Sea. Abessinia was on the brink of destruction, occasioned by the combined Muhammedan power of Adel and Arabia. The Arabs after the down-fall of christianity in Ethiopia would undoubtedly have joined their out-posts on the Suaheli coast, in order to cross the african Continent from East to West (and the North was theirs), as they once had attempted to traverse Europe from West to East, to conquer and proselytise the whole world, which in their opinion was promised to the prophet of Mecca. But the descendants of those victims which were butchered by the Muhammedans in the 8th century on the Pyrenean Peninsula, were destined to arrest the progress of their fanaticism in Easterly Africa. The Red Sea was cleared of the Arab forces; Abessinia was wrested from the Muhammedan hands by the assistance of the Portuguese, and portions of the Suaheli coast had to bow before the crown of Portugal. But whilst and before the Portuguese checked the progress of Muhammedanism by sea and by land, the Galla checked it from the main land, as their Southern neighbours, the Wanika, Wakamba and other tribes would have been not strong enough to oppose the Muhammedan encroachments. After the Portuguese had left the Suaheli territory and limited themselves to their settlement in Mosambic, the principal towns and islands of the coast had their own native rulers, until the present Imam of Mascat united the whole coast under his sway, by conquering most of the once independent petty principalities. His friendly disposition toward foreigners, Europeans as well as Americans, warrants the hope, that the East Coast of Africa will become accessible to every foreign legitimate enterprise.

IV. On the Suaheli Alphabet.

Although the Arabs in process of time had forgotten ~~their~~ mother-tongue, yet they continued adhering to its Alphabet, using the Arabic characters in their letters and writings, as far as these characters were feasible to the Kisuheli Sounds, for which the Aborigines of the country possessed no alphabet at all. And supposed, the Arab Settlers who intermingled with the Suaheli Aborigines, had met with an Alphabet of the country, they would most likely not have deviated from that of their mother-language, the arabic letters being held sacred by most of the Muhamedans all over the world.

At the commencement of my Suaheli studies I often thought about using Arabic letters in my translations and other writings, but at last I resolved on the adoption of Roman characters for the following reasons.

- a) I perceived, that the Arabic Alphabet is too inconvenient in itself, and too unwieldy for the writing of African languages.
- b) In the process of time I observed, that the South African Missionaries had already introduced Roman characters into the Nilotc family of languages, to which the Kisuheli belongs.
- c) I considered, that by the introduction of Arabic letters a wide door would be opened to Muhamedan Proselytism among the inland tribes which may hereafter be christianised and civilised —
- d) I conceived, that it is the Japhetic race which will and must give the impulse to the improvement of the Nilotc tribes. Hence the Arabic Alphabet would only be an encumbrance on the Europeans who are, or will be

engaged in the work of civilising and christianising these tribes — and lastly.

e) I pondered on the facility which by the Roman Alphabet would be presented to the Natives in studying European languages. For these reasons I adopted the Roman characters, which agree pretty well with the Nilo-tic sounds.

In my humble opinion the Natives of every Continent must be Japhetised, of course on the principle of prudence and in a limited degree; for Japhet is the soul, or intellect of the world. All efforts of arousing the world from its lethargy must proceed from Japhets children, until those of Shem and Ham will be able to teach themselves, and a brother shall no more be compelled to teach the other — because they will all together be taught by the spirit from above. That this blessed time may be hastened, and that all nations of the globe may be united in the bond of love and peace through the operation of the gospel, is my humble and unceasing prayer to God, whose ways are wonderful in every continent, in every land and every individual. To Him, the Saviour of the fallen and redeemed mankind be all honour and glory for ever and ever.

Lastly, in presenting this little work to the public I consider it my duty, to record the humble tribute of sincere gratitude which I owe to His Highness the Imam of Mascat, to Messrs Waters *) and Ward, the United States' Consuls, but above all- to Major Hamerton, H. B. M's Consul and Hon. Co's Resident at Zanzibar for the friendly disposition and unwearied kindnes which all of them, especially Major Hamerton have

*) Mr. Waters left Zanzibar 1844 and was succeeded by Mr. Ward.

manifested toward me and my subsequent fellow-labourers the moment that I have arrived on the Suaheli coast until I left it in April last. May these kind friends continue their friendly aid also in future, and may all others at home and abroad, who have hitherto felt interested in the Church-Missionary Society's Mission in East-Africa, increase their christian sympathy, prayer and other assistance for the effectual prosecution of its operations, until a solid Mission-chain has united the East and West of this degraded continent — and may they rest assured, that all other secondary objects — the discovery and civilisation of the Interior will follow in the immediate train of christianisation, but of Christianisation alone.

Dagersheim, in the Kingdom of Würtemberg 1. November 1850.

J. L. Krapf.

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Grammarians are accustomed, to treat
First — of the form and sound of the letters, *Phono-logical Part.*
Secondly — of the different parts of Speech, or of the different sorts of words, *Etymological Part.*
Thirdly — of the right disposition in sentences, *Syntactical Part.*

FIRST PART.

P H O N O L O G Y.

FORM AND SOUND OF THE KISUÁHELI LANGUAGE.

CHAPTER I.

THE ALPHABET.

a b d e f g h i j k l m n o p r s t u v w y z.

Compound letters ç š ž ð.

Diphthongs ai au e ei oi.

N O T E S.

1. The reasons which have induced the author of this grammar, to adopt the Roman characters in preference to the Arabic or Ethiopic which he might have chosen, have been stated in the Preface.

2. As a perfect Alphabet of any language is to contain only such a number of letters, which is precisely equal to

the number of simple articulate sounds belonging to that language, it is manifest, that the grammarian who reduces the Kisúáheli language to writing for the first time, would be very wrong in transferring the whole amount of Roman or English Letters to the Kisúáheli Alphabet. For this reason we have omitted the letters c q x.

The English c can be rendered by k and s.

q can be rendered by k and kw.

x can be rendered by ks or gs.

3. Table of Pronunciation, to which the Author of this grammar has constantly adhered in his several works written in East-African Languages *).

a sounds like a pure german a, or like the English a in — father.

e sounds like a german e or like the English e in — err, or met.

g like the german g or like the English g in — anger; gilt.

h like h in — horse.

j sounds like in — James or Jesus.

o like o in — old; order.

u like u in — truth; full.

v sounds like v in — love.

w like w in — waft.

y **) like the german j, or like the English y in — yard; yoke.

*) With the exception of his Kinika Spelling book and Gospel according to St. Luke, in which works he has used an orthography which differs a little from the present standard. Those works were printed at Bombay in 1848.

**) For the sake of the orthography of foreign names we may retain the letter y, to express the sound i, like in — Lydia, Hydra.

z sounds always like the german *z* or like the English *ds* or *ts*.

z n. ver sounds like the English *s* in — *zone*; *zoology*.

4. Compound letters.

ç stands for the german *ch*, or English *kh* — although the English can hardly pronounce this guttural sound. *Roço* spirit (in Kisuheli).

ş stands for *sh* — exg. *şusa* to make descend.

ϳ this letter is more soft than *j*, which stands for *dsh* like in — *James*. But *ϳ* is a middle sound between *dsh* and *y*. It can hardly be pronounced by an European — exg. *maϳi* water; *kuϳua* to know. Some Europeans will pronounce it like *mádshi*, others like *máyi*; *ku dshúa* or *ku yúa*. There is no *dsh* sound in full, but only an inclination to it, as it were. It is a peculiarly African sound, which seems to correspond most with the sound *dy* in Mr. Tutschek's excellent Grammar of the Galla Language, in which the learned author has taken considerable pains to express with exactness the various sounds of the beautiful language of the Galla. But Mr. Boyce in his Grammar of the Kaffir Language makes an appropriate remark, when he says, that many sounds of the Kaffir Language will never be properly pronounced by an adult European. This remark applies to most of the African Languages, which, if I remember well, Pliny calls the most uncouth.

ʈ stands for *th*.

ɖ for *dh*.

5. The compound letters *tch* or *tsh* are expressed by *tj* — exg. *tjúa* frog.

6. Ph is rendered by *f* like in the Italian.

7. For the sake of etymology and clearness the letter z is resolved into ts or ds — exg. mátso means in Kinika »the eyes« but mázo (scil. mambo) signifies »good things or matters.«

8. The pronunciation of the nasal sound ng or ngn, or n alone, can have little difficulty for those who know french or Amharic. Gniagnánia to commit violence; nti land.

9. Diphthongs.

ai exg. amem-pendai he loved him.

au exg. nimésehau I have forgotten.

é pepo wind; é stands for the german ä or latin ae.

Pele itch.

ei exg. Teita — a country in the Interior.

oi exg. Kiwoi — Proper name of an influential Mkamba.

CHAPTER II.

A C C E N T U A T I O N.

In Kisuáheli and Kinika the stress of the voice is generally laid on the penultimate syllable, but in Kikamba it is placed as close as possible to the beginning of the word — a position which exercises a remarkable influence on the modulation of this language which is spoken by a considerable number of naked Africans in the Interior.

1. Monosyllables of course have no difficulty with regard to Accentuation — exg. jú above; pá give.

2. With Dissyllables the accent rests generally on the penultimate — exg. siku day; bába father. However there are many exceptions from this rule, which refers to dissyllable nouns, verbs, adjectives and prepositions.

3. Trissyllable Nouns have the Accent generally

on the penultimate — exg. niúmba house; uróngó lie; msúngu European; mtángá sand.

4. Trissyllable Verbs place the accent on the penultimate and antepenultimate — exg. takáta to be clean; fánia to make; ónia to show.

5. Polysyllable Verbs follow the same rule — exg. tangulía to go before or precede; gawánia divide.

6. The preformative addition of a Noun causes no alteration of the accent — exg. jína (name) pl. majína; mtóro (robber) pl. watóro.

But the affirmative addition changes the accent — exg. bába (father), babayángó my father.

7. This rule often holds good with verbs likewise — exg. dáka to desire — amedáka he has desired, but amedakia he has made (him) desire. Oniésa he made him see = he showed him — óna te see. But lingána (to be equal) has lingánisa to equalise.

8. Words of Arabic and other foreign origin retain their original accent — exg. kúbali (to receive) from the arabic Verb kábala; ámini to believe; dáhábu gold. But when affirmative Additions take place, these nouns or verbs conform to the rules of numb. 6 and 7.

We desist from swelling the number of rules of Accentuation to a greater extent, as the learner in cases of doubtfulness must be referred to the Dictionary and to the pronunciation of the Natives. It is however a matter of great importance that he strive for the acquisition of a correct accent, as the meaning of many words can only be understood by attending to the proper accent. Thus for instance »ungúe« means »pork«, while »úngue« signifies »rope«. Kóndo means »quarrel« and köndó signifies »sheep«. Tóá to take away — but tóá bring forth.

CHAPTER III.
EUPHONICAL CHANGES.

1. Elision or Ejection with the Compensation of an other letter takes place in the formation of concrete and Abstract Substantives — exg. mpensi (beloved one, friend) from the Verb ku penda to love. Mapensi or Upensi-love. Mfuási (follower) from ku fuáta to follow. Mafuási following. In some words elision is not attended by the compensation of an other letter, but the pronunciation is modified a little so as to show, that an elision has taken place. This is especially the case in vowels subsequent to a labial letter. This kind of elision should in writing be intimated by an apostrophe — exg. b'ana (master) for buána; m'ótto (fire) for müotto; m'ési for müési (month). The natives in speaking jump, as it were, over the u, which they suppress on the lips. But an acute ear will soon observe the elision of the letter, which returns in the prefix of the Plural — exg. m'ési (month) pl. miési; m'otto (fire) pl. miotto.

2. Contraction takes place in words in which two vowels of the same nature coincide — exg. mangalio (sight, look) for maangalio; mandisi (writing) for maandisi; lali-kúa (it was) for la alikúa; muánso (beginning) for mua ánsö.

Contraction is especially used, when a preposition or Verb or conjunction is connected with a pronoun — exg. pamója nai (together with him) for pamoja na yée. Násui (with us) for na suisui; nánui (with you) for na nuinui; náo (with them) for na wáo.

Ame-m-pigai (he has beaten him) for ame-m-piga yée (him); ame-ni-pigá mi (he has beaten me) for ame-ni-piga mimi (me). Furthermore contraction is used in the suffixes of several Nouns, in which the Kinika form has been introduced into the Kisuhaheli — exg. babai (his father) for babay-

ákwe; ndugúyo (thy brother) for nduguyáko; mkéwe (his wife) for mkewákwe. However, the learner is not bound to use this irregular form in Kisuheli, though it is more frequent in conversation, than the regular one, which is not contracted.

3. Addition of a letter takes place, when the infixed personal pronoun of the third Person (in the Singular number) is followed up by a vowel or the letter h in Kinika — exg. ku-mu-óna (to see him) for ku-m-óna. The same is the case in concrete substantives derived from a verb — muóni (observer); muhenda in Kinika (maker) for moni or mhenda.

4. Reduplication of syllables (not of letters, as in the Ethiopic or Amharic) occurs in the constitution of Verbs and Nouns, with the purpose of giving intensity to the meaning of the word — exg. kijelejéle shouting; mājī mājī (properly water-water); kimetemete radiancy; mballimballi divers; ku tembeléa to run about, ramble (tembéa to fetch a walk).

5. Exchange of letters occurs sometimes — exg. ku tafúti and tafítí to seek, look or examine; ku piboa and pi-goa to be beaten; ku gúa and búa to fall (in Kinika). Here we may compare the exchange of letters in Kisuheli and Kinika.

pa in Kisuheli becomes va in Kinika.

la in Kisuheli becomes ra in Kinika.

ta in Kisuheli becomes tsa or za in Kinika.

te in Kisuheli becomes he in Kinika.

ua in Kisuheli becomes ula in Kinika.

ia in Kisuheli becomes ira in Kinika.

iwa in Kisuheli becomes iroa in Kinika *).

*) This is at least the general way of exchanging letters from the Kisuheli into Kinika, and vice versa.

PART II.

E T Y M O L O G Y.

On the different sorts of words, their various modification, their derivation. To the different sorts of words, or parts of speech belong — the Article, the Noun, the Adjective, the Pronoun, the Verb, the Preposition, the Conjunction and the Interjection.

CHAPTER I.

O N T H E A R T I C L E.

At the commencement of his Kisuaheli studies the Author of this Outline was opinion, that this language possessed an Article, as he observed a frequency of various Preformatives or Prefixes, which seemed to show the existence of an Article. Such prefixes are: m, u, ki, mu, ni. But in the progress of his studies he found this opinion untenable, since he observed, that these preformatives or Prefixes had no meaning in themselves, but were intended by the genius of the language, to render a Noun capable of being recognised and classified, as it were. He perceived, that these prefixes were not exactly destined, to distinguish the gender, but to exhibit the mental process, or the manner in which the mind of the Nilo-Hamitic race of Africa contemplates the creation, as will be mentioned in the chapter following.

CHAPTER II.

O N T H E N O U N.

We are aware, that many Nouns of the Kisuaheli are reducible to Verbs, and that on this account the Verb should have

the precedence of treatment, but the natural development claims in other languages the logical priority to the Noun. And as to the Kisuaheli and its cognate idioms, there are special reasons, which, as we shall presently see, assign the precedence to the Noun.

It cannot be otherwise but that (Mr. Boyce says in his Kaffir-grammar p. 7 — cfr also Mr. Archbell's Bechuana Grammar p. 8) a great peculiarity must immediately strike a student, whose views of language have been formed upon the examples afforded by the inflected Languages of ancient and modern Europe". In Kisuaheli (like in the languages of the mentioned grammarians) the whole business of Declension, Conjugation etc. is carried on by Prefixes, and by the changes which take place in the initial letters of words subject to grammatical Government. Now as Euphony (Mr. Archbell thinks) is evidently one great object, to which these languages are subservient, and as this is secured by the frequent recurrence of similar letters and syllables promoting an easy and agreeable transition from one word to another; this peculiarity, upon which the whole grammar depends, has been, with the greatest propriety, termed the Euphonic or Alliteral Concord".

I perfectly agree in general with the view which ascribes this peculiarity (which stands as the *crux grammaticorum* in the South-african languages) to Euphony, but I doubt whether the penetrating genius of philosophising Linguists will rest satisfied with the judgement of the alluded Grammarians of South-Africa. No doubt Euphony has its share in this peculiarity, but the true cause of the latter lies in the deep recesses of the South-African mind, which in its contemplation of the world assigns a different position to every noun, classifies as it were, the Noun, and renders this classification mani-

fest by the various forms, which by virtue of its grammatical monarchy or chieftaincy, it imposes upon the verb, adjective and other parts of speech, which are, as it were, the Noun's grammatical dependencies or camp-followers. The mind of the Southafrican divides, as it were, the whole creation into two halves, of which the one is governed by the principle of spontaneity of movement, and of creative activity, whilst the other follows the principle of passiveness and necessity. The Southafrican mind distinguishes the animate creation from the inanimate. And again, it distinguishes in the animate creation rational and irrational beings, men and brutes. Furthermore, in the inanimate creation it distinguishes between life and death, as it were. Many subjects, which imply a creative or generative power, partake of the form which is prefixed to a noun belonging to the rational creation, but are at the same time immediately distinguished from rational beings, when we look to the position, in which such a noun stands to its grammatical dependencies *). In general, it would seem, that the Southafrican mind in the formation and cultivation of its language was guided by the impression of life which pervades the whole creation in various gradations or modifications. And there is no doubt, that this impression, which was conceived from the idea of life acting in the whole creation, led the Southafrican to the idea of good and evils spirits, which in his opinion preside over trees, mountains, rivers etc. And whilst the Hindoos fell into the error of Pantheism, the South-

*) Here we may give only one instance — *mti msúri umean-gúka*, a beautiful tree is fallen, but *mtu msúri ameangúka*, a pretty man is fallen. The Noun *mti* has the Prefix of a Noun belonging to the rational creation, but in the Preformative of the Verb we See immediately its difference from those Nouns, which do really belong to the rational creation like *mtu*.

Africans were swept away by that of Fetishism, because both of them misunderstood the idea of life, and must misunderstand it, as long as they remain destitute of the knowledge of the true giver of life. After the Southafrican mind had been (by an intrinsic power) prepared to contemplate the world in the manner which we have pointed out in a general glimpse, the whole physiognomy of his social and geographical condition must have assisted him in the further development and cultivation of his language — for it is an axiom in the history of mankind, that external conditions must contribute to realise of what a nation is capable, or for what it is internally prepared and disposed. Thus for instance the african climate and external condition contributed to realise the black colour with which the negroes were imbued by their first progenitor, who being the prototype of his descendants must be supposed to have tinctured his immediate offspring with that complexion, which under certain climatic (and other) circumstances was to be developed and realised *). In like manner the genius of the Nilotc languages found in the social and geographical condition of South-Africa an occasion for the development of its respective seminality. As we observe after the fall of a tropical rain nature unfolding its luxuriant life in many bulky appearances — or like as we descry in South-Africa a multitude of detached lofty mountains which rise over the exten-

*) Hence it follows, that the Hamitic race would be the same in point of complexion etc. if it had taken up its dwelling-places in Europe or Asia. The same would be the case with the Japhetites and Shemites, if Africa had been assigned to them for their residence. Of course, a slight modification of colour etc. would have taken place in consequence of the external conditions and influences of the different Continents but in the main points the seminality of the Progenitor would have developed itself in the descendants.

sive plains and serve as way-marks to the carawan-leader in the dreary wilderness — or like as we meet with numerous chiefs, who inspire their detached tribes with life and movement, so we do recognise in the Southafrican languages a tendency of forming separate families or classes of Nouns, which carry life, light and movement into the whole structure of these languages. We cannot deny, that these languages deal with us too luxuriously in one respect, and again too parsimoniously in an other, but this is the characteristic, and therefore the beauty of those african languages, however it may contrast with the inflected languages of Europe and Asia *).

SECTION I.

GENDER OF THE NOUNS.

According to what has been exhibited in the preceding paragraph, we can hardly speak of a Gender in Kisuaheli. But if we be required to speak of this subject, we may say, that there are but two grammatically distinct genders, the personal und the neuter. The personal gender includes the masculine and feminine. To this gender belong all Nouns which refer to rational or irrational animals. Nouns not referring to this class of beings, belong to the Neuter gender. The masculine gender is distinguished from the feminine

- a) by different words distinctive of the sexes — exg. b'ána master; m'ána mistress; mfulána young man; msijána young woman, girl; jogólo or jimbi cock; kúku hen.

*) The author of this grammar was exceedingly pleased with the accurate judgment of Professor Pott. See Zeitschrift der deutschen morgenländ. Gesellschaft I. und II. Heft pag. 24 und 153. (1848.)

b) by the addition of the words mûme (male) for the masculine, and mke (female) for the feminine — exg. Msûngu mûme an European man; Msungu mke an European woman; gnómbe mûme a bullock; gnómbe mke a cow; mána mûme son (male child); mana mke daughter (female child).

It must be noticed, that several Nouns, which are personal in sense, are neuter in gender. Their being personal is soon recognised when they are brought into connexion with a Verb, adjective or other parts of speech. Thus for instance, bâba (father), mama (mother), ndûgu (brother) etc. has not the Euphonic particle or prefix of the personal but of the neuter Nouns, or rather they have no prefix at all, but their being personal is easily recognised in the connexion of the sentence.

SECTION III.

CLASSIFICATION OF NOUNS.

Nouns may be best classed according to the Prefixes or Particles by which they may be recognised or rendered conspicuous and distinct from each other. As some Nouns have no prefix, neither in the Singular nor in the Plural, or only in the Plural and none in the Singular, or vice versa, we shall divide the Nouns into prefixed and in part- prefixed and non-prefixed Nouns.

A) *Prefixed Nouns in Singular and Plural.*

- a) Mtu man, plural wâtu men.
- b) Mto river, mito rivers.
- c) Mukóno hand, mikóno hands.
- d) unuelle hair, nuélle hairs.

e) wáraka letter,	niáraka letters.
f) útu cause	niútu causes.
g) kitu thing	witu things.
h) jiwe stone	máwe stones.
i) jánda finger	wiánda fingers.
j) jómbo vessel	wiómbo vessels.
k) ulimi tongue	ndími tongues.

B) *In part-prefixes.*

kása box plural makása boxes.

niúmba house, no prefix of the plural.

n'ti country, no prefix of the plural.

C) *Non-prefixes Nouns.*

simba lion — no prefix of the Plural } nor of the Singular.
ungúo cloth — no prefix of the Plural.

N O T E S.

1. Common people, or slaves may sometimes be heard using a prefix in Nouns which have none in the Plural — exg. gnombe cow pl. wagnómbe. But this is improper language. In like manner slaves use the plural-prefix in the word mbúsi (goat) — saying »wabúsi« goats. The learner must not imitate this language.

2. Abstract and collective Nouns derived from verbs and adjects have no prefix of the Plural — exg. uharibifu corruption; utukuffu greatness.

3. Nouns which have the prefix mu but belong to the rational creation, change it in the plural into wa, like other nouns of this kind. Muárabu (an Arab) pl. Waárabu; Muhindi (a Hindoo) pl. Wahindi.

4. The Word „móyo (heart) forms in the Plural mióyo, or as other Suaheli pronounce, nióyo; uwingo heaven forms the Plural mbingo heavens.

5. With those Nouns which have no distinct prefix in the singular or plural, the deficiency of Number is made up in the Noun governed (*nomen rectum*), or in the dependencies of the governing Noun (*nomen regens*). Thus for instance, kondó wamekuffa the sheep died. Ngúfu sa Mungu the powers of God. Niumba simeangúka, the houses are fallen; babasángó my fathers; pundasáko thy donkeys; ungúo ya nduguyángó the cloth of my brother — but ungúo sa ndugusángó the clothes of my brothers. Mbúsi ya babai the goat of his father, but mbúsi sa babáse the goats of his fathers.

From these instances is clear, that the non-prefixed *nomen regens* remains unchanged in the Plural but that only the *Nomen rectum*, or the dependency of the *Nomen regens* is influenced (by the particle *sa* or *s*).

Here we may remark, that this language leaves us not without a proper substitute or expedient when we might feel disposed to find fault with the want of clearness and copiousness.

6. Some Nouns have a double form of Prefix in the Plural — exg. *gu* (foot) forms *mágú* and *mígu*; *jiwe* (stone) has *máwe* and *majiwe* stones.

7. Prefixes of the Nouns in the Kinika language:

- 1) mútu man, plural átu men
- 2) múho river miho rivers
- 3) mukóno hand mikóno hands
- 4) luzérre hair nierre hairs
- 5) lurími tongue niurími tongues
- 6) kási work no plural *)
- 7) zina name mazina names
- 8) niumba house no plural

*) The plural „makási (works) occurs sometimes.

9) *vátu* place no plural
10) *kitu* thing *witu* things.

8. The learner must consult the Dictionary, when he is doubtful on the prefixes of the Nouns.

SECTION III.

ON THE POST-PREFIXES OF THE NOUN.

The various combinations and relations, in which the substantives in a connected speech may be united amongst themselves and with other parts of speech, are in other languages expressed by changes affecting the Noun itself, in connexion with the article, accompanying the substantive; but the Kisuheli pursues an other course. It is destitute of what we call Declension of the substantives. It expresses the various relations of the Cases by a separate monosyllable Particle, which we will call Post-prefix in order to render it distinct from the Prefix of the Noun (mentioned in the preceding Section) which may be called the Initial-Prefix (or ante-prefix) as it is included into the beginning of a Noun. The foundation of the Post-prefix is the letter *a* which undergoes a modification according to the governing Noun on which it is dependent, or to which it has its reference. On this account it might be called relative Prefix, or Euphonic Prefix, as it serves to create Relation and Euphony or harmony with the governing Noun. It is probable, that the letter *á* is the divested Infinitive of the Verb to be (In Kisuheli *kúa*, resolved into *ku* (to) and a be), so that the Post-prefix would appear to be a kind of relative exg. *wa* = he who is. But as this is perhaps too keen a supposition, we better abstain from it altogether, and restrict ourselves to the enumeration of Post-prefixes by way of exemplification.

Singular.	Plural.
Mtu wa Uniamési	wátu wa Uniamési men of Uniamési a country in the Interior.
Muárabu wa Méseri	Waárabu wa Méseri the Arabs of Egypt.
Mto wa nti	mito ya nti the rivers of the country.
Mukóno wa múili	mikóno ya muili the hands of the body.
Usso wa Wasuáheli	niússso sa Wasuaheli the faces of the Wasuaheli men.
Wáraka wa wáli	niáraka sa Wáli letters of the governor.
Kitu ja Mungu	witu wia Mungu things of God.
jina la mfálme	majina ya mfalme names of the king.
néno la kuelli	manéno ya kuelli words of truth.
Kási ya bába	kási sa baba works of the father.
Niúmba ya máwe	niumba sa mawe house of stones.

Máhali or pahali pa raha place of rest. A plural of the Noun máhali which alone forms a Postprefix with p, is not used, for aught the author knows. But it is probable that the form muáhali mua raha (places of rest) is in use.

The following table contains the Kisuaheli Postprefixes corresponding with those of the Kinika Language.

Kisuaheli.	Kinika.
wa pl. wa	wa pl. a
wa pl. ya	wa pl. ya
wa pl. sa	wa pl. sa
ja pl. wia	ja pl. wia
la pl. ya	ra pl. ga
ya pl. sa	ya pl. sa
pa	va.
Wa; ya; ja; la; wia; sa; pa;	wa; a; ya; ja; ra; ga; wia; sa; va; lúa;

Exemplification of the Kinika Post-prefixes.

Mútú wa Usambára plural átu a Usambara men of Usambara
(a country).

Múhi wa múzi	mihi ya múzi trees of the town.
luzérre lua kízoa	nierre sa kízoa hairs of the head.
Néno ra Mulungu	manéno ga Mulungu words of God.
kitu ja zí	witu wia zi things of the country.
niúmba ya zúmbe	niúmba sa zúmbe houses of the king.
vátu va átu	place of men.

N O T E S.

1. As the general idea of Case in the Declensions of Nouns has a reference to the termination of the Noun, and as there are many instances, both in Latin and Greek, in which the Nominative and Accusative or objective Cases have the same form, and can be distinguished only by the connexion of the sentence, and notwithstanding the grammarians apply Cases to the mentioned languages, and as the same course is taken in English, which bears in this respect the nearest relation to the Kisuheli, it would seem proper to admit of a Case in this language for the sake of showing the logical connexion of the words — for a Noun governed by an active Verb or preposition is differently circumstanced from a Noun in the Nominative or in the Accusative Case. But there being no absolute necessity for introducing Cases into the Kisuheli, we have taken the course laid down in this section, leaving the choice to future grammarians, who could say little beyond what we may mention in a few words.

1) The Nominative being the Case which expresses simply the name of a thing, or the subject of a Verb, has no characteristic mark in the Kisuheli.

- 2) The genitive, or Possessive Case has a variety of characteristick signs, which may be termined Postprefixes (mentioned above).
- 3) The Dative, or Appropriating Case is not distinguished by any peculiar mark. When it can be expressed, it is rendered by a preposition, exg. nimekuenda kua Wali I went to the governor. This kind of Dative may be styled the Dative of Persons; whereas in general the Dative is not required, as the Verb has in itself a tendency to the Accusative or Objective Case exg. nime-mu-ambia Wali I spoke to the Governor, literally I said or told the governor. Ame-m-pa Wali kitu, literally »He gave him the governor a thing«.
- 4) The Accusative is the same with the Nominative, and may easily be recognised by the connexion of the words of the speaker or writer.
- 5) The Vocative-Case places the particle éwe (abbreviated from wéwe thou) before the Noun in the singular exg. ewe Mungu o God! éwe sultáni o king! and égnui in the Plural — exg. égnui watu, o ye men! But this form is only used in a solemn address to God or men.
- 6) The Ablative is formed by means of prepositions, of which two ni and mua are affixed to the Noun in a peculiar manner — exg. niumbáni in the house, at home.

Nimekúbali mukononimuákwe I have received it at his hand — literally in hand from or of him. Mióngonimua Mungu — in the side or part from God. Mukóno hand; mióngó sides, parts — ni preposition by — mua from.

In conclusion of this section we would notice the word »muigni« which deserves the attention of the Learner. Muigni signifies »possessor, proprietor«. When it is connected with a Noun, it demands no Post-prefix, but when it is connected

with a Verb following, the Infinitive Particle »ku (to) cannot be omitted — exg. muigni máli possessor of property, but muigni ku penda mali, the lover of property — literally »the possessor to love property. Wégni féda the possessors of money — but wegni ku daká feda those who desire money, literally the possessors of desiring (to desire) money.

The word »muigni« is extremely useful for translating many abstract ideas and combinations of European Languages into the Kisuhaheli with clearness and precision.

In like manner, when a Noun is connected with a Verb, which assumes the meaning of a Substantive, the Postprefixes must be connected with the Particle of the Infinitive — exg. jómbo ja ku pigia, literally: an instrument to beat with = an instrument of beating, or a beating instrument; kijiko ja ku lia a spoon to eat with = a table — spoon; jémbe la ku limia a peculiar instrument of the East-Africans to cultivate the ground = agricultural instrument, spade.

SECTION IV.

ON THE DERIVATION OF NOUNS.

A) *Derivation of concrete Nouns or Substantives.*

Concrete Nouns may be formed

1) by means of the Participle, as —

apendai he who loves = the lover, exg. miu apendai máli the man who loves property = the lover of property, a covetous man. Wátu apendáo máli men loving property = lovers of property = covetous men. Ajuai kitu he who knows a thing = the knower of a thing, pl. wajuáo kitu they who know a thing = the knowers of a thing.

It must be observed, that, as this form of the Parti-

ciple retains its reference to the Accusative Case, like in Englisch, no Postprefix can be used after this kind of Noun. We can, therefore, not say ajuai wa kitu, but ajuai kitu — he knowing a thing.

2) By an other kind of Participle, which has a prefix standing before the first radical letter of the Verb.

Mténda kási man making work = work-man or working man — pl. watenda kasi work-men; mpénda málí a lover of property.

Muónia wátu an exhorter of people (ku ónia to exhort or show).

Muháribu niúmba destroyer of a house (ku háribu to destroy).

This form likewise requires no Postprefix, as the Verb which constitutes the concrete Noun, continues to maintain its reference to the Objective Case, like in the above-mentioned form of Participle.

3) By a form which subjects the last radical to a change, or to an augment, and requires a Postprefix after the Noun. Mpensi wa Mungu lover of God (ku penda); msémi wa manéno speaker of words (ku séma); msómi wa júa reader of a book (ku sóma); muámsi wa mji judge of a town (ku amúa to judge); mfuási wa ada follower of a custom (ku fuáta to follow). Mfúni wa mpúnga the reaper of rice (ku fúna).

Examples of the augmented form:

Msemáji speaker; msomáji reader; mpáji giver; muuwáji or muuáji wa watu the killer or murderer of men; mjuáji or mjúfi wa manéno the knower of words = the learned man; muómfi and muombáji the beggar (ku ómba to beg).

- 4. Many concrete Nouns are formed from abstract substantives — exg. mkόndo quarreller from kόndo quarrel; Mnika pl. Wanika inhabitants of the wilderness from nika (or Unika) wilderness.
- 5. Of special use in forming Concrete Substantives is the word »Muigni« already mentioned in Section III.; exg.
muigni réhema the possessor of mercy = the merciful.

muigni dambi possessor of Sin = Sinner.

muigni niumba house holder.

muigni ku penda lover.

muigni ku piga beater, or beating person.

muigni ku júa háya n'náni? Literally the possessor to know this who is he? i. e. who knows this?
who is the knower of this?

B. Derivation of abstract Substantives.

- 1. Abstract Substantives derived from Verbs by means of a change of the last Radical.

páto la mali obtaining or acquisition of property (ku pata to obtain, receive, acquire).

péndo la feda love of money.

sómo la júo reading of a book.

jéngo la niumba building of a house (ku jénga to build.)
makutáno*) ya wátu assembly of men (ku kutána to assemble)

maámsi judgment (ku amúa judge).

mafúno reaping, harvest.

manéno talk, speech (ku néna to speak).

maumifu suffering, pain (ku úma to feel pain).

*) The Plural with the Prefix is of more frequent occurrence than the Singular which has no Prefix (like in páto).

mafuna^ji reaping; masoma^ji reading;
mauwáji killing, murder; manoáji drink;
masemáji talking; mapáji giving.

This augmented form occurs seldom and seems to imply the idea of contempt (at least in many Nouns), as for instance the Germans would say Schlächterei (butchery), Schelmerei (knavery).

Uharibifu destruction; upungúfu want (ku pungúka to fail, to be wanting); ujúfi knowledge; upumbáfu folly (ku pumbáa to be a fool); utjáji fear, (ku tja to fear); ukulima agriculture (ku lima to cultivate land); usema^ji eloquence (ku sema, to speak); utúma slavery from tuma to send, mtúma a slave; mtúme a prophet, especially Muhammed; usfungúo key (ku fungúa to open); upéo broom (ku pepéa to broom).

2. *Abstract Substantives derived from Concrete Nouns*

ubána Lordship, bána Lord, Master.

uwakili stewardship, wakili steward.

ufalme kingdom, mfalme king.

uunguána freedom, muunguána free man.

3. *Abstract Substantives derived from adjectives*

ukuba greatness, kúba great.

ujáje littleness, jáje little.

upéke singleness, péke single.

Thus the Kisuheli forms in an easy way substantives which signify character, quality, office, employment, state, condition, action, habit, dominion.

4. *Substantives* signifying instrumentality, agency, locality etc. are formed after the following examples:

m'iko wa ku pikia spoon for cooking — kitchen — spoon.

jómbo or kidúde ja ku pigia, instrument to beat with — beating instrument exg. hammer.

máhali pa ku andikia place for writing — writing office.

5. Lastly we may notice, that the Kisuheli and Kinika Languages frequently use the Infinitive of Verbs (to form Substantives) in connexion with the preposition *kua*.

Kuffa kuákwe his death, literally to die in, with, or from him, *kuja kuángo* my coming, *ku dáka kuáko* thy desire. But the Learner must bear in mind, that this form is never accompanied by Post-prefixes, but only by the Preposition *kua*. He cannot say *ku dáka ya mtu* the desire of man. Nor can he say *ku daka kua mtu*, but *ku dáka kuakwe* his desire. The Kinika uses frequently this form. The Wanika instead of saying „*malondóge* his desire, would prefer the expression“ *ku londa kuakwe*. *Ku loha kuakwe* or *ku lohákwe* his dreaming (*ku lóha* to dream).

CHAPTER III. ON THE VERBS.

The Verb (next to the Noun) being the most essential part of Speech, we think it proper, to dwell on it at this place, reserving the adjective, Numerals, Pronouns etc. to subsequent chapters.

SECTION I.

GENERAL REMARKS ON THE VERB.

Conjugations, Voices, Moods, Tenses, Numbers, Persons.

1. Verb is usually defined to be a Word which signifies to be, to act or to suffer.

2. Verbs are considered to be of three kinds, Active, Passive and Neuter.

a) The Active Verb, which is also called Transitive or objective (as the action passes over to the object) expresses an action which implies an Agent, and an object acted upon.

b) The Verb Passive expresses a suffering or receiving of an action, and implies an object acted upon, and an agent by which it is acted upon.

c) The Verb Neuter expresses neither action nor passion, but being or a state of being. As its effect does not pass over to any object, it is also called intransitive.

3. Auxiliary, or helping Verbs are those, by the help of which Verbs are principally conjugated. The Paradigm will show, how far there is occasion for the application of Auxiliaries in Kisuheli.

4. In point of quality verbs are divided into Perfect and Imperfect. We shall see, how far this division extends to the Kisuheli. The learner will be pleased, to know previously, that the flexion and formation of Kisuheli Verbs presents little difficulties compared with Semitic and other languages.

5. To the Verbs belong Number, Person, Mood and Tense.

a) The Kisuheli has but two Numbers, Singular and Plural, there being no Dual, as in Arabic.

b) Each Number has three persons, as in English. There is no Feminine gender, but only Masculine and Neuter, if we may make this distinction.

c) The Mood consists in the change which the Verb undergoes, to signify various intentions of the mind. The Moods in Kisuheli are as follow:

α) The Infinitive Mood, which expresses a thing in an unlimited manner without any distinction of

Number or Person as in English — *ku néna* to speak; *ku fánia* to make. The Infinitive contains the root of the Verb.

- β) The Imperative Mood*, expressive of order, exhortation, Request, permission etc.
- γ) Optative or Potential*, expressive of wish, liberty, permission, obligation, possibility, condition etc.
- δ) Subjunctive Mood*, expressive of the uncertainty, or conditionality of a thing.
- ε) The Participle*, which is a certain form of the Verb, participating not only of the properties of a Verb, but also of those of an adjective, and in Kisuheli also of the concrete Substantive, as we have seen in Section IV on the Derivation of concrete Nouns.

6. If we consider the Conjugation of a Verb to be the regular combination or arrangement of its several Numbers, Persons, Moods and Tenses, we can speak only of the existence of one Conjugation in Kisuheli, but if we regard the various derivations arising from the various significations of a Verb, we must assign to the Kisuheli Verb a Number of Conjugations, which should properly be called Derivations, or rather Modifications of the simple or original Verb. We may classify the forms of the Kisuheli Conjugation in the following manner.

1. Simple, original, or immediative form: *penda* love.
2. Causative form, which generally changes the last radical and augments it by the additional form *sa* or *sa* — exg. *pendésa* cause to love.
3. Objective, or relative form inserts *i* or *e* be-

fore the last radical letter of the Verb, and intimates, that the action of the Verb is performed for some object, or in favour or disfavour of some person. The preposition, which other languages would require, is thus included in the form of the Verb itself, *ku páta*, to obtain, *ku patia* to make him obtain = to procure for, *ku tóka* go forth, come out, *ku tokéa* to come out for him or to him = to appear to him.

4. **Reflexive form**, which prefixes the syllable *ji* to the simple form of the Verb — exg. *jipenda* to love one's self.

5. **Reciprocal form**, which affixes *na* to the simple form — exg. *pendána* love one an other. This form is only used in the Plural-Number from the nature of its signification.

6. **Iterative or frequentative form** by inserting *le* or *li* between the two last radical letters — exg. *tembéa* to walk about, *ku tembeléa* to go to and fro, also »to ramble«. *Ku pendeléa* to favour one again and again = to love by pre-dilection. *Lilia* to condole with one by lamentation, *ku lia* to weep. *Tilia* and *tililia* to put into, *ku tia* to put. It will suffice, to have noticed the principal forms and derivations of the Verb.

7. **Voices.** There are two voices, the Active and the Passive. The Reflexive and Reciprocal Derivations have no Passive from the nature of their signification. The Passive voice is formed by inserting *o* between the last Radical letters — exg. *pendoa* he is loved, from *ku penda* to love. But there are also insertions of more letters, which will hereafter be noticed in a particular Section.

8. The personal distinctions in the Kisuaheli Conjugation of the Verb are expressed by certain Preformatives prefixed to the first radical letter of the Verb. The last radical remains unchanged, except in the Imperative, Participle,

Optative, and in the present tense of the Negation of the Verb in the active and passive voice. The Kisuaheli has no affirmatives, or particles affixed to the Verb, to distinguish the persons of the Verb, as is the Case in the Semitic and other languages. We need scarcely mention, that the Preformatives must depend on the governing Noun with regard to Euphony.

9. Properly speaking, we do not meet in Kisuaheli with irregular verbs, but there are several originally monosyllabic or dissyllabic Verbs, which claim the particular attention of the scholar.

10. Also a few defective verbs do occur, i. e. such verbs which are used only in some of the moods and tenses.

11. Furthermore, impersonal Verbs occur, which however cannot be called impersonal with propriety. We shall despatch these matters in the sequel; for the present, they have only been indicated.

12. Lastly we must say a few words on the Tenses of the Kisuaheli Language.

Tense is the distinction of time, which strictly speaking, is limited to the present, past and future.

Mr. Boyce in his Kaffir-Grammar pag. 52, 53 exhibits (according to Walker) the divisions of Tenses in the following manner: »The tenses of the Verb have reference to the time, and to the state of the action. The time of an action is either present or past, or future present, or future past. The state of an action is either indefinite, or imperfect, or perfect; hence there are four principal divisions of Tenses as respects time, and each of these is subdivided into three tenses, pointing out the state of an action; making in all twelve tenses.«

How far this division applies to the Kisuaheli, will be

seen from the table illustrative of the Tenses of this language —

Present Indefinite: mimi napénda I love.

Imperfect: mimi nipendai I loving.

Perfect: mimi nimependa I have loved.

Past Indefinite: mimi ninapénda I loved.

Imperfect: mimi nimekúa nipendai I was loving.

Perfect: mimi nalipénda I had loved.

Future Present: mimi tapenda I shall or will love.

Imperfect: mimi takúa nipendai I shall be loving.

Perfect: mimi takúa nliopenda I shall have loved.

In this manner the Wasuáheli may express their tenses, but practically they do not go to this length.

SECTION III.

PARADIGM OF THE REGULAR VERB

conjugated in all its moods and Tenses, affirmatively and negatively.

Root, — penda, love, Infinitive mood, — ku penda to love; negative: kutóá ku penda not to love.

Indicative Mood.

Present Indefinite Tense.

(affirmative)

English.	Kisuaheli.	Kinika.
<i>Singular.</i>		
1. Person: I love	mimi (I) napénda	mimi nahénsa.
2. thou lovest	wéwe (thou) wapénda	úwe wahénsa.
3. he loves	yée apénda, or yu-wapénda	ie unahénsa.

English.	Kisuaheli. <i>Plural.</i>	Kinika.
1. we love	suisui tuapénda	suisui huna hénsa.
2. you love	nuinui muapénda	muimui muna hénsa
3. they love	wáo wapénda	áo ahénsa.
N e g a t i v e.		
1. I love not	mimi sipéndi	mimi sihénsa.
2. thou lovest not	wewe hupéndi	uwe kuhénsa.
3. he loves not	yée hapéndi	ie kahénsa.
1. we love not	suisui hatupéndi	suisui kahuhénsa.
2. you love not	nuinui hampéndi	muimui kamuhénsa
3. they love not	wao hawapéndi	áo kahénsa.

P r e s e n t I m p e r f e c t T e n s e.

I am loving etc.

Kisuaheli.	Kinika.
Pers. 1. mimi nipendai	mimi nihensaye
2. wewe upendai	uwe uhensaye
3. yée apendai	ie ahensaye
1. suisui tupendáo	suisui hubensáo
2. nuinui mpendáo	muimui muhensáo
3. wáo wapendáo	ao ahensáo.

P r e s e n t P e r f e c t T e n s e.

I have loved etc.

(affirmative)

1. mimi nime penda	mimi nizi hensa
2. wewe ume penda	uwe uzi hensa
3. yée ame penda	ie uzi hensa
1. suisui tume penda	suisui huzi hensa
2. nuinui mme penda	muimui muzi hensa
3. wao wame penda	ao azi hensa.

Negative.

I have not loved.

Kisuaheli.	Kinika.
1. siku penda	sikuhenса or sihensére
2. huku penda	kukahensa or kuhensére
3. haku penda	kakahensa or kahensére
1. hatuku penda	kahukahensa or kahuhensére
2. hamku penda	kamkahensa or kamuhensere
3. hawaku penda	kakahensa or kahénsére.

Past Indefinite Tense.

I loved etc.

(affirmative)

1. nina penda	na hensa
2. una penda	wa hensa
3. ana penda	wa hensa
1. tuna penda	hua hensa
2. mna penda	mua hensa
3. wana penda	ahensa.

There is no negative for this form. The negative of the present prefect Tense must be used in this case. In general, the Author's mind is not yet fully settled on this, as well as on the following two Tenses. Concerning the form aka-penda see Syntax, Chapter VII. Section I.

Past Imperfect Tense.

I was loving.

1. nalikua (or nlikua) niki- penda	niri kala nikihensa
2. ulikua ukipenda	uri " ukihensa
3. alikua akipenda	ari " akihensa
1. tualikua tukipenda	huarikala hukihensa
2. mualikua mkipenda	muarikala mkihensa
3. walikua wakipenda	arikala akihensa.

Negative.
I was not loving.

Kisuaheli.	Kinika.
1. sikúa nikipénda	sikarire nikihensa
2. hukua uki "	kukarire uki "
3. hakua aki "	kakarire aki "
	etc. etc.

Past Perfect Tense.

I had loved.
(affirmative)

1. nali or nli or naliki or nliki penda	nari hensa or nere niki hensa
2. ulipenda or uliuki —	uri — uere uki —
3. alipenda or aliaki —	ari — uere aki —
1. tualipenda or tualituki —	huari — huere huk —
2. mualipenda or mualimki —	muari — muere muki —
3. walipenda or waliwaki —	ari — aere aki —

The Suahili men use also to say: nimekwísha penda, literally: I have finished to love = I have and had loved. They endeavour to express, that an action has been perfectly finished — exg. tumekwísha kúla we have eaten — the act of eating is past.

Negative.
I had not loved.

1. sikuli or sili or sali penda	sikuri hensa
2. bukuli or huli penda	kukuri hensa
3. hali penda	kari hensa
1. hatuali (or katuali) penda	kahuri or kahuari hensa
2. hamualii (or hamli) penda	kamuari hensa
3. hawalipenda	kari or kaari hensa.

These different forms of the Preformatives arise from the various dialects of the Kisuaheli. There are many other forms, which the mixture of people (from various quarters) has introduced. There are the Dialects of Patta, of Mombas, Pemba, Zanzibar, Kiloa etc. which come into contact with each other. But if the Learner will commit this paradigm to his memory, he will easily find his way through the mass of tongues. The Kisuaheli of Patta is considered to be the purest — and indeed it is that Kisuaheli Dialect, which seems to have kept itself most aloof from foreign invasions. We have conformed ourselves to that of the Island of Mombas (or Omwita).

Future present Indefinite Tense.

I shall or will love.

(affirmative)

<u>Kisuaheli.</u>	<u>Kinika.</u>
1. tapénda	nendahénsa
2. uta penda	unda hensa
3. ata penda	yunda hensa
1. tuta "	hunda hensa
2. mta "	mundu "
3. wata "	anda "

Negative.

I shall or will not love.

1. sita penda	sinda hénsa
2. huta "	kunda "
3. hata "	kanda "
1. hatuta — 2. hamta — 3. hawata penda.	pl. 1. kahunda — 2. kamunda — 3. kanda hensa.

Future Present Imperfect Tense.*)

I shall or will be loving.

a)

(affirmative)

Kisuaheli.

Kinika.

1. takua niki penda or ni-	nendakála nikihensa
2. utakua uki penda or u-	undakala uki —
3. atakua aki penda or aken-	yunda — aki —
dai.	etc. etc.

Negative.

I shall or will not be loving.

1. sitakúa niki pénda	sindakála niki hensa
2. hutakúa uki "	hundakála uki "
3. hatakúa aki "	kandakála aki "

etc. etc.

Or —

b)

1. Takwísá ku penda	nenda sira or mála ku hensa
2. utakwísá ku penda	unda — or — ku —
3. atakwísá ku penda	yunda — or — ku —
1. Tutakwísá ku —	etc. etc.
2. mta — ku —	
3. wata — ku —	

Future Present Perfect Tense.

I shall have loved.

1. Takúa nlio penda	nendakála nirio hensa, or neye hensa
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*) This tense is also expressed in this manner: takua muigni ku penda I shall be a possessor to love — of loving = I shall be loving.

2. utakua ulio penda	undakála urio hensa or waye hensa
3. atakua alie penda	yundakála urio hensa or aye hensa
1. tutakua tulio penda	hundakála burio hensa or hoo hensa
2. mtakua mlio —	mundakála murio hensa or moo hensa
3. watakua walio —	andakála ario hensa or ao hensa.

I should or must love.

ya-ni-páṣa ku penda	gana-ni hamira ku hensa.
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I would or desire to love.

nadáka ku penda	nalonda ku hensa.
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I should be loving.

ya-ni-páṣa kúa muigni ku penda.	
---------------------------------	--

I would be loving.

nadáka kúa muigni ku penda.	
-----------------------------	--

Future Past Perfect Tense. I should have loved.

yangali-ni-páṣa ku penda*)	gazi-ni-hamíra ku hensa.
----------------------------	--------------------------

I would have loved.

ningali dáka ku penda	ningalonda ku hensa.
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Imperative Mood. (Affirmative.)

Sing. love or do love, penda	hensa
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Plur. love ye	pendani	hensani.
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Or

iwa muigni ku penda	kala muigni kn hensa
---------------------	----------------------

iwáni wegni ku penda	kaláni egni' ku —
----------------------	-------------------

be thou possessor of	—
----------------------	---

be ye possessors of	—
---------------------	---

or] *) ningalipáṣoa ni ku penda. | ninga hamíroa ku hensa.

Negative.

Kisuheli.

Kinika.

Si penda, do not love	si hensa
si pendani do ye not love	si hensani.

The Suaheli and Wanika are not very fond of using the Imperative forms. They prefer speaking in the Potential Mood — unless the categorical Imperative be required by the Speaker. A foreigner may be excused, in this respect, but his expression is not exactly according to the usage of the language.

Potential Mood.

I may, can love, let me love.

1. mimi nipende	mimi nihense
2. wéwe upénde	uwe uhense
3. yée apénde	ie ahense
1. suisui tupénde	suisui huhense
2. nuinui mpénde	muimui muhense
3. wáo wapénde	ao ahense.

Negative.

I may not love, let me not love.

1. Nsi pende	nsi hense
2. usi —	usi —
3. asi —	asi —
1. tusi —	husi —
2. msi —	msi —
3. wasi —	asi —

Present Perfect Tense.

I may, can have loved, let me have loved.

1. ninge penda	ninga hensa
2. unge —	unga —
3. ange —	anga —
1. tunge —	hunga —
2. mge —	munga —
3. wange —	anga —

Negative.

Kisuaheli.

1. singe penda
2. hunge —
3. hange —
1. hatunge —
2. hamge —
3. hawange —

Kinika.

singa	hensa
kunga	—
kanga	—
kahunga	—
kamunga	—
kanga	—

Past Perfect Tense.

I might or would have loved.

1. ningali penda
2. ungali —
3. angali —
1. tungali —
2. mungali —
3. wangali —

ningari hensa (not used)

Negative.

I would not have loved.

1. singali penda
2. hungali —
3. hangali —
1. hatungali —
2. hamgali —
3. hawangali —

Subjunctive Mood.

Present Indefinite Tense.

Affirmative. If I love.

1. mimi niki penda
2. wewe uki —
3. yée aki —
1. suisui tuki —
2. nuinui mki —
3. wao waki —

mimi	niki	hensa
uwe	uki	—
ie	aki	—
suisui	huki	—
muimui	mki	—
ao	aki	—

Negative.
If I love not.

Kisuaheli.	Kinika.
1. mimi nikitóa ku penda	nikizóa or nikissa hensa
2. wewe ukitóa ku —	ukissa —
3. yee akitóa kn —	akissa —
	etc. etc.

Present Perfect Tense.

Affirmative.

If I have loved.
when I have loved
after or as soon as I loved.

1. mimi nlipo or nilipo penda	nirivo hensa, or novò hensa
2. uwe ulipo penda	urivo — or ovo —
3. yée alipo —	arivo — or avo —
1. suisui tulipo —	hurivo — or hovo —
2. nuinui mlipo —	murivo — or moovo —
3. wa alipo —	arivo — or avo —

Negative.

If I have not loved (not having loved), as I have not —

1. nsipo penda	nsivo hensa
2. usipo —	usivo —
3. asipo —	asivo —
	etc. etc.

Future Tense.

If I shall love or loving.

1. ntakápo penda	nendavo hensa
2. utakápo —	undavo —
3. atakápo —	andavo —
1. tutakápo —	hundavo —
2. mtakápo —	mundavo —
3. watakápo —	andavo —

1) **Participles of the Active Voice.**

a) **Present Participle.**

I loving, or I who love.

1. mimi nipendai	mimi nihensaye
2. uwe upendai	uwe uhensaye
3. yee apendai etc.	ie ahensaye etc.

(See above Present Imperfect Tense.)

The Suaheli people like to say mimi ndími nipendai, I, yea I, or I the very same or the very man who loves — wewe ndíwe upendai; yee ndie apendai; suisui ndísui tupendáo, nuinui ndínui mpendáo, wao ndío apendáo.

This Participle has no Negative. When the latter is required, it must be rendered with the relative pronoun, and the negative form of the Present Tense of the Indicative Mood — as: I not loving = mimi ambai kuamba hapendi.

b) **Perfect Participle.**

I having loved.

1. mimi nlio penda *)	mimi nriohensa,
2. wewe ulio penda	or neyehensa,
3. yee alie penda	or nizeyehensa,
1. suisui tulio penda	or nikéye hensa.
2. nuinui mllo penda	
3. wao walio penda.	

Negative.

I having not loved.

1. mimi nsie penda	nisie hensa.
2. wewe usie penda	
3. yee asie penda	
1. suisui tusio penda	
2. nuinui msio penda	
3. wao wasio penda.	

*) or nliekua nkipenda
or nliekua muigni ku penda.

c) Future Tense of the Participle.

I who shall be loving.

1. ntakai penda	ndaye hensa
2. utakai penda	undaye hensa
3. atakai penda	andaye hensa
1. tutakao penda	hundáo hensa
2. mtakao penda	mundao hensa
3. watakao penda.	andao hensa.

Passive Voice *ku péndo a* to be loved.

1) Present.

napéndo a I am loved	nahensoa.
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Negative.

sipendui I am not loved	sihensoa.
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2) Imperf. present.

nipendoai (I being loved)	nihensoaye.
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3) Imperf. perfect.

nime pendoa (I have been loved)	nizihensoa.
---------------------------------	-------------

Negative.

sikupéndo a	sihenséroe
or sikukúa nikipendoa I was not loved	sikarire nikihensoa.

4) Perfect Tense.

nali pendoa	
I had been loved	
or naliki pendoa	nisiki hensoa.
or nlihi or nalihi pendoa.	

5) Future present indefinite.

tapéndo a	nendahensoa.
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6) Future present Imperf. Tense.

takúa nikipendoa	nendakala nikihensoa.
or takua muigi ku pendoa.	

All the rest of Moods is to be formed according to the Preformatives of the Active Voice, and by inserting the characteristic letter (o) of the Passive.

Imperative.

péndo be thou loved	hensoa.
pendoani be ye loved.	hensoáni.

Negative.

si péndo.	si hensoa.
-----------	------------

Infinitive.

ku toa péndo.

Potential.

1. nipendoe	nihensoe
2. upendoe	uhensoe
3. apendoe etc.	ahensoe etc.

Reflexive Verb.

naji penda I love myself	nazi hensa
wáji penda thou lovest thyself	unazi hensa
aji penda he loves himself.	unazi hensa.
etc. etc.	

Negative.

si jipendi.	kazi hensa.
-------------	-------------

Perfect.

nime jipenda.	nizizihensa.
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Imperative.

ji pénda (nafsiyáko)	zihensa (moyóo)
ji pendani (nafsisenu)	zihensani (mioyoyenu).

Negative.

si ji pende.

si ji pendeni.

Infinitive.

ku ji penda (nafsiyákwe)	ku zihensa (moyówe).
--------------------------	----------------------

Potential.

nijipende. | nizihéñse.

The Suaheli and Wanika people frequently give additional strength to the Reflexive Verb by the Substantive nafsi and in Kinika moyo (heart), which words serve as reflexive pronouns (like in Hebrew and Arabic).

SECTION III.

IRREGULAR VERBS.

These are chiefly monosyllabic Verbs in the Infinitive Mood, but which retain the Infinitive Particle ku in several tenses, where Euphony seems to require it — or because the auxiliary kúa (to be) exercises an influence on these Verbs.

*Paradigm of irregular Verbs *).*

I) ku ja to come, Kin. kú za.

1) Present Indicative (affirmative, negative).

1. nája (I come)	síji I do not come	náza	síza
2. wája	huži	unaza	kuza
3. aža or yuwája	háži	unaza	kaza
1. tuája	hatuži	hunaza	kahuza
2. muája	hamži	munaza	kamuza
3. wája.	hawaži.	anaza.	kaza.

2) Present Imperf.

1. nižai I coming	nizáye
2. užai	uzaye
3. ažai etc.	azaye etc.

*) The irregularity of these Verbs affects only the Perfect and Future Tenses. We should expect the form niméja and tája, but the particle "ku" cannot be omitted in the Perfect and Future Tenses.

3) Perfect Tense.

1. nime kuža	sikuža	nizikuza	sizire
2. ume kuža.	hukuža.	uzikuza.	kuzire.

4) Past perfect Tense.

nalikuža.		narikuza.
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Future.

takuža.	sitakuža or taáta kuža.	nendakuza.	sidakuza nenda riža kuza.
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Potential.

1. niže	siže	nize	size
2. uje	usije	uze	usize
3. aje.	asije.	aze.	asize.
	etc.	etc.	

Perfect Tense.

ninge kuža.	singe kuža.	ninga kuza.	singa kuza.
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Subjunctive Mood.

Present, perfect, future.

nikija	nikitoa kuža	nikiza	nikissa kuza
nlipokuža	nisipo kuža.	novu kuza	nisivo kuza.
ntakápo kuža.		andavo kuza.	

Imperative Mood.

ndó (come thou)	siže	nzó	size
ndóni (cōme ye)	sijéni	nzóni.	sizéni:
	etc.	etc.	etc.

ku-m-žia, in Kinika ku-m-zira to come upon or for him.
majio Kinika maziro the coming.

II) Kuffa to die Kinika kuffua.

naffa (I die)	siffi	náffua	siffua
waffa	huffi	unaffua	kuffua
affa	haffi	unaffua.	kaffua.

nime kuffa(I died)	si kuffa	nizeffua	siffuere
nali kuffa			
takuffa.	sita kuffa.	nendaffua.	sindaffua.
	etc. etc. etc.		

Imperative.

fa	sife	fua	siffue.
fáni	sifeni	fuani	siffuéní.
mafáji death		mafázi	
mfu dead		luffu	
pl. wáfu		pl. niuffu	

kiffia to die to one Kinika kuffíra.

ku filiwa to be deprived of somebody by his death.

ku-m-fisa to kill.

III) kú to eat, Kinika kú ria.

I eat nala	I eat not sili	nária	síria
thou — wála	thou — not huli	unária	kuria
he — ála	he — not hali	unaria.	karia.
	etc. etc. etc.		
he has eaten	amekúla	uzéria.	
he has not eaten	hakúla	kakaria, or karire	
he shall eat	atakúla.	yundária.	

Imperative.

lá eat; lani eat ye	ria, riani
sile eat not; sileni eat ye not.	sirie, siriéni.

Passive.

ku liwa or ku lika.	ku riwa or ku rika.
to be eaten.	

Causative.

ku lisa to make him eat = to feed him.	ku rissa.
--	-----------

Reciprocal.

ku lána (to eat together) | kuriána.

IV) Kúnoa to drink.

Passive: ku noéwa.

Causative.

ku noésa | ku noésa.

Reciprocal.

ku noeána

ku noesana.

V) kú pa, Kinika kú va to give.

nápa I give; sípi I give not. | náva | síva.

Passive: ku páwa or péwa, Kinika ku héva.

VI) ku kwísa, (ku sira) ku mala to finish.

na ísa I finish | namála.

wa ísa thou — | unamala.

VII) ame kúsa he has sold (Kinika ku gúsa) kusa to sell.

Negative in Kisuhaheli.

na usa (I sell) or nosa	hausi or hosi he does not sell.
wa usa (thou) or wosa	husi thou doest not sell
wa usa (he) or yuósa	susi I do not sell
tua usa (we sell) or tuosa	hatusi we do not sell
muausa (you sell) or mósa	hamusi you do not sell
wausa (they sell) or wósa.	hausi (or haosi) they sell.

Passive: kúsoa to be sold.

ku usiana to exchange in trading business.

VIII) ku tóá to take, Kinika ku hálá.

1. natoá I take	si toái I take not
2. watoá	hutoái
3. atoá.	hatoái.

Imperative: *tóá take, sitóái.*
toáni, sitoéni.

Passive: *ku toaliwa*.

IX) **ku tóa** to cast or bring out (**ku láfia** in Kinika).

natúa I cast out

sitói I do not cast out.

Imperative: tóa, sitóe.

toáni, sitóeni.

Passive: *ku toléwa*.

Causative: ku tosa exg. usuru to make him pay duty, to make tributary.

X) kú tja fear.

nātja I fear, sitji I do not fear.

ame kutja he feared.

Passive: kú tjoa or kutjéwa to be feared.

Causative: *ku tisa* to frighten one.

SECTION IV.

VARIOUS ENDINGS, SIGNIFICATIONS AND FORMATIONS OF THE VERB IN THE ACTIVE AND PASSIVE VOICES.

I) Verbs ending in **aa** (contracted **a**), Intransitive and transitive.

Kisuhili.	Kinika.
ame ja he was full	uziizala.
ame jása he filled.	uziizásá
ame wa he wore (a cloth)	uzi fuála
ame wika he clothed (a man)	uzi fúika
ku ka to sit (to be)	ku kála (ku ságala)
ku káwa to stay	
amekawilia he stayed much, he tarried	
ku kawilisa to delay one.	

II) ea objective, transitive, intransitive.

ame nena (kn nena to speak) to speak to one, or for one or against one
ku toke a, to come out to one = to appear, or be present to one (ku toka to go out).

ame tegeméa (to lean on)
ku tegemésa (to support)
ku kuea, to go up, ku kue-léa, ku kuésa, to exalt.
ku potéa, ku poteléa, to be lost.
ku potésa, to lose.
(ku penda to love) ku pen-deléa to favour, ku pen-deséa to please.

(ku letta to bring) ku lettea to send.

III) éwa is the passive form of the active ea.

amé nenéwa he was spoken (by).

ame pendeséwa, he was pleased.

ame potéwa (ame poteséwa) he was lost, seduced.

IV) ésa, éa, esa (causative).

ku ongésa (ku ongéa to be much) to increase; ku ongeséa to increase any thing to any man.

uzi gombera (ku gomba to speak)

ku láira (kü la)

ku ejeméra.

ku ejemésa.

ku kuéra, ku kuésa.

ku angamika.

ku angamisa.

(ku réha) ku rehéra.

uzi gomberoa.

uzi henseséroa.

uzi angamikoa.

ku onjésa (ku onjéra).

ku teketésa to burn one (ku teketeá to burn (intrans) | ku zóma (viésa) mohoni
ku via (or ku zoméka).

V) ia, passive ioa or iwa.

ku fania tō make (passive fániōa)	ku henda
angalia to look, pass. angaliwa.	ku lola
ku ómia' exhort, pass. ku onioa.	ku oniésa
ku tia' to put, pass. ku tiwa.	ku buma
ku stakia to accuse, pass. stakiwa.	ku stakira
ku andikia to write to somebody.	ku andikira.

VI) ilia, passive iliwa.

ku ngilia and ngililia to enter into one (ku ngia to enter)	ku enjirira (ku njira).
ku jilia to come to him or upon him (ku ja to come)	ku zirira. (kuza)
ku tilia, and ku tililia to put into (ku tia to put)	ku bumira.
ku suilia (ku suia to seize) to forbid one.	ku sulia or kahása.
ku kimbilia (ku kimbia to escape) to escape to one	ku kimbirira (ku kimbira).

VII) i — ii (of arabic origin) passive iwa.

ame kúbali he received, passive amekubaliwa.
amekubalísa he made to receive.
ku mnásii to abuse ku mnasiúwa to be abused.
ku fitini to hate one ku fitiniwa.
ku láni to curse ku laniwa
ku staki to accuse. The passive of these verbs is in Kinika formed in iwa and iroa exg. ku stakiroa to be accused. The form iroa is always to be preferred as being purer Kinika — though the perpetual intercourse of the Wanika and Suaheli has accustomed the former to the other form.

VIII) éka and ika passive forms.

tendéka (ku tenda todo)	hendéka.
done; gawanika divided;	gafika.
haribika spoiled;	banansika.

IX) ana — iana — kana — sana mana.

Forms of the Recip. Verb (or Passive forms in some verbs).

Kisuaheli.	Kinika.
ku onána to meet; ku pen-dána to love one another	ku onána.
ku gawanikána to be divided into parties.	ku hensána.
ku gawanisána to be — into parts.	ku gafíána.
ku gawánia to divide	ku gafisána.
ku gawánisa to give a share	
ku juikána (ku júa to know) to know each other.	ku manikána (ku mania to know).
ku ahadiána to covenant.	id.
ku síkamána or ku síkana (ku sika to hold) to lay hold of	ku guirána.
ku tangamána to mix oneself up with.	ku zangamána or zangáni-kána.
ku tambulikána to be known (ku tambúa to know).	ku manikána.
ku patikána (ku pata) to be found.	ku patikána.
ku ambatána to adhere to.	ku guirána.
X) oa passive oléwa — oaliwa.	
ku ongówa to take the lead, pass. ongoléwa.	longóla, passive longóloa.
ku oá to marry a woman, pass. oléwa.	ku lola — ku loloa.

ku ondóa to take away, ku ondoléwa.

ku toá to take, ku toaliwa.

ku tóa to put out, ku toléwa.

ku ussa — ússoa.

ku hala — háloa.

ku lafia — lafia.

XI) oa into ósa in the Active Voice.

ku ongóa, ku ongósa to lead one.

ku tóa, ku tósa.

XII) úia into usa and usa — úfia.

ku pungua to be wanting.

ku vunguka, vungusa.

ku pungusa to shorten.

ku tambuliša to make known

ku mánisa.

(to tambua).

ku sunguka, to tuñ round.

ku sunguluka.

ku sungusa to surround.

ku sungulussa.

ku tukua to carry.

ku zukula.

ku tukusa to make one car-
ry, to load.

ku zukusa.

ku kauka to be dry.

ku uma.

ku kausa to make dry.

ku umisa.

ku juá to know.

ku mania.

ku juñia to make known.

ku manisa.

XIII) ua into uka, uáwa, liwa, kana.

ku pungua (to be short) ku
punguka, to fail.

ku vungula, ku vungukiroa.

ku ua to kill; ku uáwa to
be killed (or ku uliwa).

ku ulága, ku ulágoa.

ku tukua (carry) ku tuku-
liwa.

ku zukula, ku zakuloa.

ku amua (to judge) ku amu-
liwa or amuáwa to be
judged.

ku alamula, ku alamuloa.

ku tambua, ku tambulikana.
ku nunua (buy) ku nunuliwa.

ku manikána.

ku guloa (ku gula to buy).

XIV) *u* into *isa* (in the Causative) and *iwa* (in Passive).

Kisuaheli.

Kinika.

ku *ruçusu*, pass. *ruçusiwa*
to give permission; he
obtained permission.

ku — va *amri*.
ku *hewa amri*.

ku *súbudu* to be strong; ku
subudu to make firm.

These Verbs are of Arabic ori-
gin, as no pure Kisuheli
Verb does terminate in *u*.

ku *délimu* to wrong one;
pass. ku *delimiwa* he was
wronged.

ku *ábudu* he served; ku *abu-*
disa to make one serve.

XV) *ana* into *anioa* (or *iwa*).

ku *tukana* to despise.

ku *hukána*.

ku *tukánoa* to be despised,
or ku *tukaniwa*.

ku *hukánoa*.
ku *hukaniroa*.

The Verb *ku fánia* to make.

ku *fánia* (*ku fana*, *ku fanána* to be like
to) to make.

ku *henda*.

ku *fánisa* to make well.

ku *henda* to

ku *fanisia* to make well to him = to
prosper or bless him.

ku *hendéra*.

ku *fánioa* to be made.

ku *hendoa*.

ku *fanika*, to be repaired

ku *hendeka*.

ku *fanikiwa* to become rich.

ku *fanisoa* and *fanisiwa* to be blessed.

ku *faniwa* to be made like to.

We do not presume to have fully and systematically arranged
this Section, but we trust, that we have supplied the student with
ample materials, and sufficient light to find his way through the re-
maining difficulties.

AUXILIARY VERB.

kúa to be.	ku kála.
kutóá kua not to be.	kuzoa kála.
atakua he shall be.	kandakála.
hatakua he shall not be.	
amekua he was.	uzikála.
hakua he was not.	kakála or kakarire.
alikua he had been.	wakála.

Imperative.

Iwa (be thou); siwe be not.	kála	sikále.
iwáni (be ye); siwéni —ye.	kaláni	sikaléni.

Potential.

	negative		negative
1. niwe may he be	siwi	akále	asikále
2. uwe	huwi	ukale	usikále
3. áwe	haawi	nikále	nisikále.
1. tuwe	hatuwi		etc. etc.
2. muwe	hamuwi		
3. wáwe	hawáwi		

Perfect Tense.

angekúa	he would have	angekála.
angalikúa	been.	

Akáwa he became.

akáwa, ukáwa, nikáwa,	akakála etc. etc.
tukáwa, mkáwa, wakáwa	

Yuwáwa or wáwa he becomes.

yuwáwa, wáwa, náwa,	unakála, kakála.
tuáwa, muáwa, wáwa.	
negative.	
hawi, huwi, siwi, hatui,	
hamui, hawáwi.	

Subjunctive.

1. nikiwa	nikikála
2. ukiwa	uki —
3. akiwa, when he is.	aki —

Participle.

awái he who is	akalaye
aliekuá he who was	ayekála or ariekala
atakái he who shall be.	andáye.

Amekúa he grew.

	negative		negat.
1. nakúa	síkúi	nakula	sikula
2. wakúa	hukui	una—	ku —
3. akua he grows	hakui	una—	ka —
etc.	*		etc.

Yu or ni he is, si he is not.

Affirmative.	Negative.		
he is yu (ni)	si (si yée)	yu	si (or zi)
thou art u (orni)	hu	u	ku
I am ni	si	ni	si
we are tu (ni)	hatu	hu	kahu
you — mu (ni)	hamu	mu	kamu
they— wa (ni)	si	ni	si

Yuna he has.

3. he has yuna	hana	yuna	kana
2. una	huna	una	kuna
1. nina	sina	nina	sina
1. tuna	hatuna	huna	kahuna
2. mna	hamna	muna	kamna
3. wana	hawána	ana	kána

Yuko he is there.

yuko he is —	háko	yuko	káko
uko thou art —	huko	uko	kuko
niko Jam there	siko	niko	siko
tuko we —	hatuko	huko	kahuko
mko you —	hamuko	muko	hamuko
wáko —	hawáko	ako	káko

hakuna or hapána

kavána

There is not, or not found. In German: es gibt nicht; in French: il n'y a pas. This form does never undergo any change. The Euphonic Concord has no influence on it. Exg. hapána niumba there is no house; hapána or hakuna kasa, or mtu, or ukuni or kitu etc.

Perfect — he had exg. he had a slave *) alikua nai mtuma. He shall have a house, atakua nayo niumba. Kin. yundakála nayo niumba.

I m p e r s o n a l V e r b s.

By impersonal verbs we can in Kisuheli only mean such verbs, which, though they have a reference to persons and do govern persons, yet are not governed by a Noun which implies a person.

ya-m-páša he must	hai-m páši he must	ga-mu-hamira
	not	
ya-ku — thou —	hai-ku — —	ga-ku —
ya-ni — I must	hai-ni — —	ga-ni —
ya-tu — we —	hai-tu — —	negative
ya-wa — you —		kaga-mu-hamira.
ya-wa — they —		etc.
etc.		

*) uére or wakala nai msunie.

Perfect.
yame - m - pāṣa.

yali - m - pāṣa.

Fut.

yala - m - pāṣa

Potential.

ya - m - pāṣe.

ya - ku - pāṣe.

Subjunctive.

yaki - m - pāṣa.

yaki - ku - pāṣa.

gazi - mu - hamira.

ganda - mu - hamira.

ga - mu - hamire.

In the Passive the Euphonic Concord takes place, exg. amepaṣoa ni ku enenda he was obliged to go; Kinika: uzi-hamiroa ni ku enenda. But in the active we must say: yame-m-pāṣa ku enenda. Kin. gazi-mu-hámia or hamira ku enenda.

Literally, it forced him to go = he must go.

yatosa it is enough, suffices.

ya-mtosā — for him.

ame-m-toṣéa he sufficed for him.

ame-m-toṣeléa he satisfied him.

CHAPTER IV. ON THE NUMERALS.

1. Cardinal Numbers.

Kisuáheli.	Kinika.	Kikámba.
one mmója	mménga	úmúe
two mbili	mbiri	ili
3 tátu	háhu (táhu)	itátu

Kisuábeli.	Kiníka.	Kikámba.
4 nne	nne.	inna
5 táno	záno	idáno
6 sella	handáhu (tan—)	dántátu
7 sábää	fungáhe	mónsa
8 náne	nane	niánia
9 kenda	kenda	ikenda
10 kúmi	kumi	ikúmi
11 kúmi na mmója	kumi na mmenga	ikumi na imüe
12 kumi na mbili	kumi na mbiri	— — ili
13 kumi na tatu	kumi na háhu	— — itátu
14 — — nne	— — nne	— — inna
15 — — tano	— — zano	— — idáno.
etc.	etc.	etc.
20 aśerini	mirongo müri	mióngó ili
	(10) (2)	
21 aśerini na mmója	miróngó miiri na mmenga	miongo ili na imue
30 talatini	miróngó miháhu	miongo idatu
40 arbaini	— minne	— inna
50 çamsini	— mizáno	— idano
60 settini	— mihandáhu	— dántátu
70 sabaini	— mifungáhe	— monsa
80 tamanini	— mináne	— niánia
90 tissini	— kenda	— ikénda
100 mia (makúmi kumi)	gána	(ana) mióngó iku- mi.
200 miaténi (mia mbili)	magána mairi	maána aili

Kisuáheli.	Kiníka.	Kikámba.
300 talata mia (mia tatu)	magána maháhu	maána átátu
400 arba mia (mia enne)	— manne	etc.
500 cámsha mia (mia tano)	— mazáno	
600 setta mia (mia setta)	— mahandáhu	
700 sábäa mia (mia sábaa)	— mafungáhe	
800 tamanu mia (mia nane)	— manáne	
900 tissu mia (mia kenda)	— kenda	
1000 elf	— kumi	

Upwards of 1000 the Wanika are not accustomed to count. But the arabico-Suaheli manner of counting must be introduced — as follows :

10000 elf kumi;

100000 mia elf or lakki;

1000000 kumi mia sa elf, or lakki kumi (or millíoni).

a billion mia lakki or Kär.

a trillion mia Kär, or kurur.

a quatrillion mia kurur or baj.

The expressions lakki, Kar etc. have probably been introduced by the Banians of India, who have been trading to the Kisuheli coast from time immemorial. The common people know nothing of these terms.

108 mia na nane. Kin. gána na nane.

109 — — kenda. — — kenda.

1850 elf na tamanu mia na camsin.

Kimik.: magána kumi, na magána manáne, na míróngo
mizáno.

The Suaheli who understand the Arabic, use the Arabic Numbers, which, I have no doubt, will and must be introduced in schools, as the manner in which the Wanika and Wakamba count their numbers is too inconvenient for the quick management of the arithmetical progressions.

2. Ordinals.

the first (man)	(mtu) wa kwánsa	wa mozi
	— mosi	
the second	wa pili	— viri
the third	— tátu	— háhu (or táhu)
the tenth	— kumi	— kumi
the eleventh	— kumi na mmoja	— — na mmenga
the twelfth	— — na mbili	— — na mbiri.

We need scarcely remember the Student, that the Cardinal and Ordinal Numbers are Subject to the Euphonical rules. See the Section on the Prefixes of the Nouns.

3. Adverbial Numerals.

Firstly	muánso or máhali pa kwansa	kua mozi (vatu va mozi)
Secondly	máhali pa pili	— virí (— — viri)
Thirdly	— — tatu	— tahu (— — háhu)

4. Numerals of Iteration.

— how many times —

once	marra mója	kana menga
twice	— mbiri	— ya viri (or kaviri)

Kinika: mu-ihe uka-muongése kaviri call him for the second time.

5. Numbers of Multiplication.

Simple (one fold)	ya jino mmoja	ya zino menga.
twofold	ya méno mawili	ya méno maili.
a threefold rope, ugüe ya méno matáu.		

Kin. lugue lüa méno maháhu.

6. Distributive Numbers.

Kisuaheli.	Kinika.
one by one mmoja mmoja mbili mbili.	mmenga mmenga. mbiri mbiri.

CHAPTER V.

ON THE PRONOUNS.

1. Personal.

	Kisuaheli.	Kinika.
I	mimi (mí)	mimi or mino
thou	wéwe (we)	úwe
he	yée	ie
we	suisui	suisui or suino
you	nuinui	muimui or muino
they	wáo or wo	áo

We have in this table only regard to the Kinika Dialect of the tribe Rabbai.

2. Possessive Pronouns.

mine	wango, yango, jango, wango, yango, jango, lango, pango, pl. wian-	rango, vango, pl. viango, go, sango, muango. sango — ango — gango.
thine	wáko, yáko, jako, láko, o, yo, jo, ro, vo. páko, pl. wiáko, sáko, pl. vio, so. muáko.	

his or	wákwe, yákwe, jákwe,	we, ye, je, re, ve.
hey	lákwe, pákwe, pl. wiak- we, sakwe, muakwe.	pl. vie, se, ga.
ours	wetu, yetu, jetu, letu, pe- tu, pl. wietu, sétu, muétu.	wehu, yehu, jehu, rehu, vehu, pl. wiehu, sehu, gehu.
yours	wénu, yénu, jenu, lénu, penu, pl. wienu, senu, muenu.	wenu, yenu, jenu, renu, venu, plur. vienu, senu, genu.
theirs	wáo, yáo, jáo, láo, páo, pl. wiáo, sáo, muáo.	ao, yao, jao, rao, vao, pl. viao, sáo, gáo.

These forms serve as separable (or absolute) Pronouns and as suffixes to Nouns. We shall show their use in Nouns with possessive Suffixes.

Singular.

my child	mtotowángo	muhowángo
thy child	mtotowáko	muhowóo
his child	— wákwe	muhowówe
our —	— wétu	— wéhu
your —	— wénu	— wénu
their —	— wáo	— wáo

Plural.

my children	watoto wángo	ahoho ángo
thy —	— wáko	— áko
his —	— wákwe	— e
our —	— wétu	— wéhu
your —	— wénu	— wénu
their —	— wáo	— áo.

Singular.

my box	kasa lángo	kasa rango
thy —	— láko	— ro

English.	Kisuaheli.	Kinika.
his box	káṣa lákwe	káṣa re
our —	— létu	— rehu
your —	— lenu	— rénu
their —	— láo	— ráo.

Plural.

my boxes	makáṣa yángo	makaṣagángo
thy —	— yáko	— go
his —	— yákwe	— ge
our —	— yétu	— géhu
your —	— yénu	— génu
their —	— yáo.	— gáo.

Singular.

my thing	kitujángo	kitujángo
thy —	— jáko	— jo
his —	— jákwe	kitúje
our —	— jétu	— jehu
your —	— jénu	— jénu
their —	— jáo.	— jáo

Plural.

my things	witu wiángo	witu viángo
thy —	— wiáko	witú vio
his —	— wiákwe	witu vie
our —	— wietu	— viéhu
your —	— wiénu	— viénu
their —	— wiáo.	— viáo.

Singular.

my place	mahali pángo	vatu vágno
thy —	— páko	vatúvo
his —	— pakwe	vatúve
etc.	etc.	etc.

Plural.

my places	mahali	muango
thy —	—	muako
his —	—	muakwe
etc.		etc.

Singular.

my house	niumba	yángo
thy —	—	yáko
his —	—	yákwe
etc.		etc.

Plural.

my houses	niumba	sángo
thy —	—	sáko
his —	—	sákwe
etc.		etc.

3. Reflexive Pronoun.

I myself	mimi	nafsiyángo	mimi	moyo	wángo
thou thyself	wewe	—	yáko	wewe	moyóo
he himself	yée	—	akwe	ie	moyówe
we ourselves	suisui	—	sétu	suisui	miyo yéhu
you yourselves	nuinui	—	sénú	muimui	miyo yénu
they themselves	wáo	—	sáo.	ao	miyo yao.

The Suaheli use also the following form :

I myself	mimi	muniéwe	or	muigniéwe
thou thyself	wewe	—	—	—
he himself	yée	—	—	—
we ourselves	suisui	wegniewe		
you yourselves	muimui	—		
they themselves	wáo	—		

to love oneself — the Suahili can say: *ku jipenda*, or *ku jipenda nafsiyákwe*, or *ku penda nafsiyákwe*.

4. Demonstrative Pronoun.

a) for near Persons.

huyu this, pl. háwa these.

Kin. hiyu — pl. hia —

b) for Remote Persons.

yulé or huyulé that, pl. walé or hawale.

The proper application of the Euphonical forms must be well regarded. We will illustrate them by examples.

	<i>Sing.</i>	<i>Plur.</i>
A) This Man	mtu húyu	wátu háwa
that man	mtu yulé	wátu walé or ha- walé
B) This word,	neno hili	manéno háya
that —	neno hilile	— hayále or yale
C) this house	niumba hi	niumba hisi
that —	— híilé	— hisile or sile
D) this thing	kitu hiki	witu hiwi
that —	kitu hikile or kile	— hiwile or wile
E) this fire	m'otto hu	
that —	m'otto hulé.	

Kinika.	<i>Sing.</i>	<i>Plur.</i>
	mútú hiyu	átu hia
	mutu hiuya	átu háno
	néno hiri	manéno higa
	neno hiríra	— higano or higara
	niumba hi or hino	— hisi
	— hisira	— hisira
	kitu hiji	witu hivi
	— hijo, hijira	— hivira or hiwiro
	m'oho hiu	
	— húra	

5. Relative Pronouns.

Sing.	the who (man)	ambai kuamba	ambaye kuamba
pl.	they who (men)	ambáo kuamba	ambao kuamba

the word which	néno ambalo kuamba	ambaro or rambaro kuamba
the words which	manéno ambayo ku- amba	ambago or gambago kuamba
the river which	mto ambaó kuamba	m uho ambaó or uam- baó kuamba
the rivers which	mito ambayo kuamba	miho ambayo kuamba
the house which	niumba ambayo ku- amba	niumba — —
the houses —	niumba ambaso ku- amba	— saambaso kuamba
the thing which	kitu ambajo kuamba	kitu jaambajo kuamba
the things —	witu ambafio kuamba	witu wiambafio ku- amba.
	or — wilifio	
the place which	mahali ambapo ku- amba.	vatu vaambavo kuamba

The thing which was made

kitu kilijo fanioa or ambájo kuámba jalifánioa

kitu kirijo hendoa.

Table of Relatives connected with Nouns and Verbs.

the man whom	mtu ambai kuamba na	mutu ambaye ku: na
I love	(m) penda	hensa
or	mtu nimpendáí	mutu ni-mu-hensáye
the word which	neno ambálo kuamba	neno rambáro k. na-
I love	napenda	hensa
or	neno nipendálo	neno nihensáro
the thing which	kitu ambajo kuamba na-	kitu ambajo - na (ki)
I love	penda	hensa
or	kitu ni (ki) pendajo.	kitu ni (ki) hensajo

the stones	mawe ambayo kuamba	mawe ambágo k —
which I love	na (ya) penda	
or	máwe nipendáyo	mawe ni (ga) henságo
the fire which	motto ambao kuamba	moho ambáo —
I —	napenda	
or	motto nipendáo	moho nihensáo
the things	witu ambaфio k. na-	witu ambásio —
which I love	penda	
or	witu ni (wi) pendafio	witu ni (wi) hensáfio
the houses	niumbá ambásio k. na (si)	niumba 'sa ambásio —
which —	penda	
or	— nipendaso	— ni hensáso
or	— nisipendáso	
the place which	máhali ambápo kuam-	vatu ambávo —
	ba —	
or	— ni pendápo	— ni hensávo
the man whom	mtu ambai kuamba ulim-	
thou hast loved	pénda	
or	mtu uliompénda.	mutu urio mu — hensa
the word we	neno ambalo — tualilo	
have loved	penda •	
or	neno tulilo penda	
the thing which	kitu ambájo kuambawa-	
they have lo-	li penda	or
ved	kitu walijo penda	
the thing he	kitu atakájo penda	or
shall love	atakuja kipenda	
the things we	witu ambaфio kuámba	
love	huapenda.	
	witu hu wipendafio, or	
	wilifio huapénda.	

the thing which	kitu ambajo k. hapendi
he does not	
love	
— which he has	kitu ambajo k. haku-
not —	penda .
a thing which	kitu ambajo k. japéndoа
is loved	
or	kitu kipendoajo.
the things	witu ambafio k. wiapén-
which are	doa
or	witu wipendoáfio
or	witu wilifio pendoа
— which are	witu ambafio k. hawi-
not —	péndui
or	— wisifio péndoа
or	— wilifio hawiku pén-
	doa.
words he has	manéno ambayo k. ali-
loved	penda
or	— alio ya penda
— he has not	— asio ya penda
loved	
the word which	neno asilo penda.
he not —	
the fire he lo-	motto aliu penda
ved	
the house he	niumba ata pendayo
shall	
the houses —	— ata pendaso.

From these examples we learn, that, if we may not use the relativé ambai kuamba, *) we need only put the Verb into

If we may call it Relative. Its literal meaning is "saying to say."

the participial form, and apply the Euphonic. — exg. neno nipendalo the word which I love = J loving it; mtu ni—m—pendái »the man I him loving.«

We have already mentioned the favourite expression »mimi ndimi« I, yea I the very man who. ndie, ndio, ndilo, ndijo, ndifio, ndiso, ndiyo. Negative: sie, (it is not him) sio, silo, sijo; sifio, siso, siyo. Kin. ndie or ndeye, ndiro neg. sie or sée, siro etc. etc.

mimi ndimi ambai kuamba nlipenda, or mimi ndimi nlipenda; yee ndie ambai kuamba alipénda, or yee ndie aliepénda.

hili ndilo neno, this, yea this is the very word; haya ndíyo manéno these, yea these are the very words hiki ndijo kitu ambajo kuamba japéndoа or hiki ndijo kitu kipendoájo — this is the very thing which is loved; kilijo pendoa which was loved.

hiwi ndifio witu wilifio péndoа or hiwindifio witu wipendoáfio.

hisi ndiso niumba sipendoáso these are the very houses which are loved.

6. Interrogative Pronouns.

a) personal Interrogative Pronouns.

Kinika.

who?	nnáni?	niáni?
whose?	wa, ja, la, sa ya pa nnáni?	ya, wa ja, ra, va, sa niani?
who is he?	yée nnáni?	ie niáni?
— art thou?	wewe unáni?	uwe uniáni?
— am I?	mimi nnáni?	mimi niani?
— are we?	suisui tu náni?	suisui huniáni?
— are you?	nuinui m náni?	muimui muniáni?
— are they?	wáo nnáni	áo niáni?
which of both of these has	nnáni wawili háwa	niáni airi hia

done this?	walio fánia háya?	aohénda higa?
To whom has he given the money?	nnáni amempái feda?	
Both of us cannot know	suisui wawili hatuwési ku júa	
whom has Rashid beaten?	Raṣidi alimpiga nnáni?	R. uzimpiga niani?
whose is this book?	juo hiki ja nnáni?	juo hiki ni ja áni?
whose are these things?	witu hiwi ni wia nnáni?	witu hivi ni via ani?
whose is this box?	káṣa hili la nnáni?	káṣa hiri ni ra ani?
whose are these boxes?	makáṣa háya enda náni?	makáṣa higa ni ga ani?
— is this tree?	mti hu ni wa nnánj?	múhihiu ni wa ani?
— are these trees?	mti hii ni ya nnani?	mihi hii ni ya ani?
— is this busi- nes?	kasi hi enda nnani?	kasi hi ni ya ani?
— works are these?	kasi hisi sa náni?	makási higa ni ga ani?
— is this goat?	mbúsi huyu ómboa- nnani?	mbúsi hiyuniwa ani?
or	mbúsi huyu ya nnani?	
or	nnáni muigni mbúsi huyu?	
whose are these goats?	mbusi hisi sa nnáni?	
or	mbusi hawa ómboa nnani?	

The term »omboa« can only be used after a Noun regens belonging to the Rational or Brute creation.*)

*) The word »omboa« (possessor) receives suffixes — as : omboáko, omboaénu, exg. omboaenu usima wa milele. or usima wa miléle ni wenu (you have eternal life.) The term »nda« seems to stand for »ndie ya« or »ndio ya« exg. maandisi nda nnani? whose is the writing?

b) Impersonal Interrogative.

what which ?	nini? ni? je	nini? ni? ze?
what does he say ?	anéna nini	or unagomba nini?
	anená je?	unagombá—ze
what did he do ?	amefánia nini, or ni?	uzihendá—ni or
or	amefaniá je?	uzihendá—ze?
what has he lost ?	nini kilijo-m-potéa?	nini kirijo-mu-an-gamika
what shall he get ?	atapata je? or ata-patá—ni or nini?	yundapatá—ze?

c) Universal Interrogative.

which man has done this?	ni mtu gáni aliefánia háya?	ni mutu ani ayehenda higa?
what sort of men have done this?	ni watu gani walio-fánia haya?	ni atu ani aohénda higa
which thing?	kitu gáni?	kitu janí
which things?	witu gani	witu viani?
what state?	mambo gani?	mambo gani?

7. Distributive Pronouns.

Each of his friends kulla mmoja wa marafikiyakwe Kin.:
kulla mmenga wa asenáe.

every man kulla mtu mmoja Kin.; kulla mutu mumenga.
neither of them hapána mmója muáo; Kin.: kavána
mmenga.

8. Indefinite pronouns.

There is not any, or one that does good, no, not one,
hapána muigni ku fánia wéma; hatta mtu mmoja. Kin. kavána
muigni ku henda wizo, hatta mutu mumenga.

all men	wátu wothe	átu óssi
all things	witu wiot-he	witu viossi
all matters	kasi sot-he	kasi sossi
all boxes	makáša iothe	makáša gossi
all places	mahalipothe(muothe)	valu vossi
every thing	kitu jothe	kitu jossi

whoever will do it, shall be paid kulla mtu ambai kuamba afania or kulla mtu afaniáí or kulla muigni ku fania atapáwa feda.

somebody | feláni.

you are all gone astray nuinui niothe mualipotea Kin: mui-mui muossini muangamika.

we all saw it. suisui sothe tumeóna, suisui sossi huzilóla, they all went away wot-he wáo wametóka; ossi ao azila.

such people	water mfáno wa hawa	atu karakára na
	or kama háwa	or za hia.
an other man	mtu mungine	mutu mungine.
other men or others	water wangine	atu angine
other affairs	mambo mángine	id
other cities	miji mingine	mizi mingine

CHAPTER VI.

PERSONAL INFIXES AND SUFFIXES.

Infixion, or insertion takes place between the first Radical Letter of the Verb, and the characteristic Preformative of the Tense. The suffixion of personal Pronouns to the Verb is of secondary moment, and serves only to render the object of the Personal pronoun more conspicuous and distinctly marked. The suffixes are mere contractions or abbreviations of the Personal Pronouns. They are fre-

quently used to secure clearness, beauty and vigour of expression.

Table of Infxes and suffixes of a Verb which has a reference to a Noun belonging to the Rational Creation.

he loves me	a-ni-penda	a-ni-hensa
or	a-ni-pendá-mi	a-ni-hensa-mi
he loves thee	a-ku-penda	a-ku-hensa
or	a-ku-pendá-we	a-ku-hensa-we
he loves him	a-m-penda	a-mu-hensa
or	a-m-pendá-e	a-mu-hensa-e
he loves us	a-tu-penda	a-hu-hensa
or	a-tu-pendá-sui.	a-hu-hensa-sui
he loves you	a-wa-penda	a-a-hensa
or	a-wa-pendá-nui	a-a-hensa-mni
he loves them	a-wa-penda	a-a-hensa
or	a-wa-pendá-o. negative.	a-a-hesano.
he does not love me	ha-ni-pendi	ka-ni-hensa
or	ha-ni-pendi-mi	ka-ni-hensa-mi
he does not-thee	ha-ku-péndi	ka-ku-hensa
or	ha-ku-pendi-we	ka-ku-hensa-we
he does not-him	ha-m-pendi	ka-mu-hensa
or	ha-m-pendi-e	ka-mu-hensa-e
he does not-us	ha-tu-pendi	ka-hu-hensa
or	hatu-pendi-sui	ka-hu-hensa-sui
— — — you	ha-wa-pendi	ka-a-hensa
or	ha-wa-pendi-nui	ka-a-hensa-mui
— — — them	ha-wa-pendi	ka-a-hensa
or	ha-wa-pendi-o.	ka-a-hensao.
he loved me-ame-ni-penda		uzzi-ni-hensa
he loved me not, haku-ni-penda		ka-ni-hensére

he shall love me, ata-ni-pénda;	yunda-ni-hensa
he — not love me hata-ni-penda;	kanda-ni-hensa
he shall be loving me atakai ni penda	andaye-ni-hensa
— — — — or atakuja ni penda	yunda kuza ni hensa.
he who loves me yee a-ni-pendai	ie a-ni-hensaye
he who loved me. alie-ni-penda	arie or aye-ni-hensa.
he who loved me not, asie-ni-penda	— asie-ni-hensa.
thou lovest me wewe wa-ni-penda	uwe una-ni-hensa
or wewe wa ni-penda-mi	or — — hensa-mi
thou-thyself. wewe wa-ji-penda	uwe una zi hensa.
etc.	etc.

Imperative.

love me	ni-penda-mi or mimi	Kin.: ni-hensa-mi
love ye me	ni-pendani-mimi.	ni-hensani-mi
do not love me	si-ni-pendé-mi	si-ni-hensé-mi
do ye — —	si-ni-pendeni-mi.	si-ni-henseni-mi
do not love him	si-m-pendée;	si-mu-hensée
do ye love not him	si-m-pedeni-e	si-mn-henséni-ie
do not love them	si-wa-pendéo	si-a-henséo
do ye ont —	si-wa-pendeni-o	si-a-henseni ao..

Potential.

May he love me-a-ni-pendé-mi	a-ni-hense-mi
— — — — thee a-ku-pendé-we	a-ku-hensé-we
— — — — him a-m-pendée	a-mu-hensée
Mayst thou love me u-ni-pendé-mi.	a-ni-pendé-mi.
Negat.: May he not love me asi-ni-pen- dé-mi.	asi-ni-hensé-mi.

It is unnecessary to extend the Paradigm any farther,

*) A Negative of the Present Participle must be rendered in this manner: he who loves me not: ambai kuamba ha-ni-pendi.

as the Scholar himself will be able to form the infixes and suffixes in any tense of the Moods if he will commit to memory the following table:

a) **Infixes.**

Sing.	1. ni (me)	Kin.	ui
	2. ku (thee)		ku
	3. m (him) and mu before		m (mu)
Plur.	1. tu (us) a vowel.		hu
	2. wa (you)		a
	3. wa (them)		a

b) **Suffixes.**

Singul.	1. mi or mimi (me)	Kin.	mi
	2. we or wewe (thou)		we
	3. e or yée (him)		e
Plur.	1. sui or suisui (us)		sui
	2. nui or nuinui (you)		mui
	3. o or wao. (them)		ao

But the Infixes and suffixes which we have mentioned just now, have only a reference to Nouns of the Rational and brute creation- the Infixes caused by Nouns of the irrational creation are different, as will be seen from the following table:

I. **preformatives of Verbs.**

	Kisuaheli.	Kinika.
1. man likes water		
	Mtu apenda máji.	mutu unahensa mázi.
1. the water-comes from far		
	Máji yatoka mballi.	mazi ganalá kurre
3. the wood burns well		
	ukúni wateketéa wéma.	ukúni waakka wizo.
4. the thing is done		
	kitu kimetendéka	kitu kizihendéka

Kisuheli.	Kinika.
5. The box falls.	
kasa la anguka.	kasa rábua.
6. the things are stolen	
witu wia iboa.	witu wia ioa.
7. the house burns	
niumba inateketéa	niumba ina akka.
the house was burnt	niumba izizómoa mohoni.
niumba ime teketeosa.	
the houses fall	niumba sábúa.
niumba saangúka.	
8. this thing falls	
kitu hiki ja anguka	kitu hiki ja búa.

II. Inf ixes.

mtu ame-ya-penda man loved it exg. maji.
mtu a-u-penda man likes it exg. ukuni.
mtu ata-ki-penda man shall like it, exg. kitu.
mtu ha-li-pendi man loves not, exg. kasa.
mtu ame-wi-penda man loved them, exg. witu hiwi.
mtu a-si-penda man loves them, exg. niumba (pl.)
mtu a-i-penda man loves it, exg. unguo (cloth)
mtu a-m-penda man loves him, exg. mana wákwe (his
child).

In Kinika.

uzi-ga-hensa	scil.	mazi	uzi-wi-hensa	(witu)
una-u-	—	sc.	una-si	niumba.
unda-ki-	—	sc.	una-i	unguo
ka-ri-	—	sc.	una-mu	(mutu)

III. Suffixes.

mtu apendai yee the man who loves him.

mtu	apendá-o	the man who loves it, scil. ukuni.		
—	— lo	—	—	— sc. kasa.
—	— jo	—	—	— sc. kitu.
—	— yo	—	—	— sc. unguo.
—	— so	—	—	— sc. niumba (pl)
—	— fio	—	—	— sc. witu.

The cloth which the man loves — unguo mtu apendáyo,
for »unguo ambayo kuamba mtu apenda or a-i-penda.«

Kinika.

mutu a-m-hensaye.

—	ahensáo.
—	— ro.
—	— jo.
—	— yo.
—	— so.
—	— fio.

These forms are vere simple, if the learner will but keep in mind the fundamental rule, which demands a strict attention to the Euphonic of the Noun. If he will regard this essential point of view, he will always know what Euphonical Preformative or Infix, or Suffix must be used.

Lastly the Student is requested to read over the following table:

he has a child, thou, I etc.	Negat. he has no child.
3. yuna or yunái mtóto.	hána or hanai mtóto.
2. una or unái —	huna or hu — —
1. nina or ninái —	sina or si — —
1. tuna or tunái —	hatúna or hatunái mtóto.
2. mna or mnái —	hamna or hamnai —
3. wána or wánai —	hawana or — nai —

Pl. he has children	Negative.
yuna or yunao watoto.	hana or hanáo watoto.
una or unao —	huna or hu — —
nina or nináo —	sina or si — —
he has money.	
yuna or yunáyo feda.	hana or hanayo feda.
una or unayo —	huna or hu — —
he has a box.	
yuna or yunálo kasa.	hana or hanálo kasa.
una or unálo —	huna or hunalo —
he has a thing.	
yuna or yunájo kitu.	hana or hanajo kitu.
he has wood.	
yuna or yunao ukuni.	hana or hanao ukuni.
una or unáo —	huna or hunao —
he has things.	
yuna or yunáfio witu.	hana or hanáfio witu.
una or unáfio —	hu — or hu — —
he has houses.	
yuna or yunáso niumba.	
he has no houses.	
hana or hanáso niumba.	
he has a place.	
yuna or yunápo maháli.	hana or hanapo máhali.

The man has a house, mtu yuna niumba.
the house has good stones, niumba ina máwe méma.
the stones do very well, máwe yafá mno.
the chair has three legs, kití kina mágú matátu.
the fire has wood, m'otto una ukúni.
the clothes have much dirt, unguo sina táká nengi.
the box has four legs, kasa lina mágú matátu.

Negative.

mtu hana	Kinik.	kana
niumba haina	—	kaina
pl. niumba hasina	—	kasina
mawe hayána	—	kagana
kiti hakina	—	kakina
motto hauna	—	kauna
kaşa halina	—	karina
máhali hapána	—	kavána.

CHAPTER VII.

ON THE ADVERBS.

I. Adverbs of time.

- a) Present time, now sása or wakáti hu; to day léo; now adays katika sámani hisi;
- b) of time past, long since wakati ungi ulipopita; some time ago wakati ujáje ulipopita, before, muánso, mbelle, kale; hitherto, hatta sása or hatta hápa; latély kua káribu; yesterday jana; the day before yesterday júsi.
- c) of time to come, ere long, karibu; punde; kua kipindi kidógo; henceforth hangu sása; soon harraka or hima, or tessihili; to-morrow kešo; after to-morrow kéšo kútöa.
- d) of time indefinite, often marra nengi; sometimes marra mmoža mmoža; seldom si mno kábisa; daily kulla siku; still téna, yearly muaka kua muaka; never kábisa; again marra ya pili; instantly sasa hiwi or pindi hisi, or upési, or kua muongo hu.

II. Adverbs of Place.

Above ju; abroad nde; before mbelle; behind, niú-

ma; far mballi or kulé; where wápi? here hápa, there hápo.

III. Of Succession of time.

First muanso; next kísha or punde; last misóni; early namapema or mbitimbíti.

IV. Of quantity.

Much, nengi, sana, mno; little jaje, kidógo, hába; enough yatós:a; abundantly, kua ungi; how much wangápi? katrigáni? very, sana, mno; thus hiwi or kana hiwi.

V. Of doubt.

Possibly yemkini; perhaps lábóda or kua násibu.

VI. Of Negation.

No sifio; hy no means kábisa. The negation connected with the Verb has been exhibited in the Paradigm — ku penda —.

VII. Of Affirmation.

Truly kua kuelli; verily kua yakini; yes éwa, or ái, or márhába. Yes and no is usually rendered by the repetition of the Verb used by the Person asking — as: wéwe ume fánia háya? respon. (mimi) nimefánia; or siku fánia, no, I have not done it; undoubtedly hakúna teşwişi.

VIII. Interrogation.

Wherefore? kua sébabu gáni? when? lini? how gensi gáni or gissi gáni? or kuáni?

The verb connected with kuáni stands usually in the Infinitive Mood, if the perspicuity of the sentence will permit this position — as: kuáni ku fania haya? why to do this? = why hast thou done, or does thou do this?

IX. Of Manner.

This kind of adverbs is frequently formed by placing the preposition kua before a Substantive — (though kua is not al-

ways required) exg. cheerfully kua fúraha; badly kua uófu or maófu; truly kua kuelli.

Very frequently the Suaheli form adverbs by placing kua before the Infinitive Mood as:

kua ku şinda victoriously (by conquering).

kua ku júa knowingly (by knowing).

kua ku ámimi faithfully.

Additional remarks on the chapter of the adverbs.

In committing the adverb of place »where, there, here« etc. to memory, the student is requested, to attend to the rules of Euphony, and to the change of persons which may be addressed in the conversation.

mtu yuwápi? where is the man?

jiwe li — — — stone?

motto u — — — fire?

kitu ki — — — thing?

niumba i — — — house?

niumbasi — — — houses?

mahali pá — — — place?

witu wi — — — things?

miti i — — — trees?

máwe ya — — — stones?

watu wa — — — men?

niyúpi where is he?

he is there	yupo	neg. hapo	Kin. yuvo negat. kávo.
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thou art there	upo	neg. hupo	Kin. uvo neg. kuvo.
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I am there	nípo	neg. sipo	Kin. nivo neg. sivo.
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we are there	tupo	neg. hatupo	Kin. huvo
			neg. kahuvo.
you are there	mpo	neg. hampo	Kin. muvo
			neg. kamuvo.
they are there	wapo	neg. hawápo	Kin. avo
			neg. kavo.

He was there, aliko or alialiko or alialipo, amekuápo.
thou wast there waliko or waliuliko or waliulipo, umekuapo.
I was there, naliko or naliniliko or nalinilipo or nimekuapo.
we were there, tualiko or tualituliko or tualitulipo etc.
you were there, mualiko or mualimuliko or mualimulipo.
they were there, wáliko, waliwaliko, waliwalipo, walikuápo.

Imperative: be there iwáko or iwa uliko.

pl. iwaniko or iwani mliko.

neg. siwéko or siwe uliko.

pl. siweniko or siweni mliko.

there is a man mtu yúpo, neg. hapo.
there is a stone, jiwe lipo, neg. halipo.
there is fire, motto upo, neg. ha upo.
there are stones, máwe yápo, neg. hayapo.
there are houses, niumba sipo, neg. hasipo.
there is a place, mahali papo, neg. hapapo.

Kinika: yuvo neg. kavo; uvo neg. kauvo.
rivo — karivo; gavo — kagavo.
sivo — kasivo; ivo — kaivo.
avo — kavo.
vavo — kavávo.

the man is there in — mtu yumo, neg. hamo.
the stone — jiwe limo, neg. halimo.
the fire — motto umo, neg. haumo.

Kin. yumo — neg. kámo; rimo — neg. karimo.
gamo — — kagamo; kimo — — kakimo.
wimo — — kawimo; umo — — kaumo.

The man is here (in town) mtu ni mumu. Hamna, Kin. kamna (there is nothing inside) serves for all negative phrases of the kind — as: hamna máji there is no water inside (in the jar or pit). The phrase hamna is never changed. (See hapána and hakuna.)

CHAPTER VIII.

ON THE PARTICLES OF RELATION or Prepositions.

Above — ju ya (Kin. zula ya) exg. ju ya mbingo above the heavens.

About — katika, exg. katika muánso wa muáka, about the beginning of year.

After —

- a) niuma ya, or kiniuma ja (behind) exg. kiniuma jákwe behind him.
- b) báda ya, or miso wa, exg. báda or misa wa jakula after the dinner.
- c) mfáno wa, or kama (like), exg. mfáno wa ada after the fashion.

This Preposition can frequently be rendered by the Accusative-Case exg. ame-m tafiti wali he inquired after the governor.

Against — ju ya or kua ku téta (by opposing) or kiniuma ja — exg. amekuenda kiniuma ja amriyango, or kua

ku teta na amriyángo, or **ju ya amriyángo**, he went against my order.

Along — **kandokándo ya**, exg. **kandokándo ya poani**, along the coast.

A mid st, amid — **katikati ya**, exg. **katikati ya niumba**.

Among — —

Arou nd — **kua upande (on the side) wa** — or **kua ku sunguka**, exg. **nti isungukayo Mombása** — or **upande wa Mombása around Mombas** (the country which Surrounds Mombása).

At —

a) **katika**, exg. **at Mombas katika Mombása**.

b) **mua or mionganimua**, exg. **mionganimuákwe at him at his hands**.

c) **kuø**, exg. **kua kima kidógo at a small price**.

d) **wáo walipodáka or kua ku daka kuáo** at their request (when they required or in their —)

Before — **mbelle ya or sa**, before the king **mbelle sa mfál(u)me**; **mbelle sángo** before me.

Behind — **kinuma (kua niuma ya) ja**, exg. **kinuma jango** behind me.

Below — **tini ya**, exg. **tini ya maji**.

Beneath — —

Beside or besides —

a) **kua upande wa**, exg. **kua upande wa niumba ya wali beside the house of the governor**.

b) **ju ya**, exg. **ju ya haya beside this**.

c) **with verbs**, exg. **amepotéa akiliyakwe he was beside himself**.

Between, betwixt — **beina ya or katikati between ourselves** **katimuétu**.

Beyond —

- a) kua kuko, exg. Bombay kua huko beyond Bombay.
- b) saidi ya or ju ya, exg. saidi or ju ya kipimo beyond measure.

By — a) upande wa, exg. he sat by you, ameketi upande wáko.

- b) katika, exg. by sea katika báhari (baharini).
- c) kua, exg. siku kua siku day by day.
- d) ni or mionganimua, amepigoa ni msomesi, he was beaten by the instructor.

e) by circumlocution: he walked by him amekuenda ame-m-pita or amekuenda kua ku-m-pita. He was saved by accepting my advice — ameokóka kua ku ku-bali mašauri yango, or alipo kúbali etc.

Concerning — a) kua sébabu ya (on account of).

- b) kua ku hesábu or akihesábu or alipohesábu (by considering, or after having considered).

Down — katika tini or kuendéa tini or tini ya.

During — a) katika or kua, exg. katika or kua wakati wa Mosesi during the time of Moses.

- b) pindi — during his residence at Mombas pendi alipo-kéti Mombasa, or akikéti Mombasa (present tense).

Ere — mbelle ya, exg. mbelle ya muaka mungine ere an other year, or kabla ya muaka mungine, or muaka mungine usitassa ku pita. Asitassa or asija keti Ungüja before he dwelt at Zanzibar.

Except — pasipo; or by way of circumlocution. He brought all things except two boxes — ameletta witu wiothe, makaša mawili bassi yame salia (only two boxes remained); or hakuletta (he did not bring); or ameála (he left) or amesása (he left behind) makaša mawili.

For — a) kua sébabu ya — exg. nime-m-penda kua sebabu ya akili sákwe, I loved him for his understanding.

- b) (kua) mahali pa = in the place of = instead. Tafania kitu hiki mahalipáko I will do this thing in thy stead = for thee.
- c) with the Accusative, nime-ku-pelekéa wáraka I have sent a letter for you; nimekufanisa haya I have done it for you — or kuáko wewe in your behalf.
- d) kitu hiki jako wewe this thing is for you = belongs to you.
- e) ndie, ndiwe etc. mimi na-m-pendai for my part I love him. He did well for an Arab — amefania wema, nai ndie Muárabu húyu.
- f) kua kási or sebabu — he went to Patta for this affair — amekuenda Patta kua kási hi.
- g) I allowed him time for his meal, nime-m-pa wakati wa kula jakula jákwe.
- h) I have no wish for fame, mimi sidáki jina mku or sidáki ku páta jina mkú.
- i) He went for town, amekuenda mjini.
- j) for a long time or many years, siku nengi, or hangu miaka mingi.
- k) He was produced for the people to talk with him, ame-lettoa mbelle sa wátu ku néna nai.
- l) It is too bad for you to say it ni maofu kuáko, huwesi ku nena.
- m) He clothed him well for against catching cold ame-m-wika wema kutóa ku šikoa ni bérédi or asisíkui ni berédi.
- n) oh for a sword! kuamba nli náo mimi upánga !
From (ni) kua, mua, mionganimua; nimesikia kuáko, I heard it from you. Kua kitjo from fear.
In — a) kua, katika — in time kua wakati méma; in this place katika mahali hápa.

- b) ni exg. niumbáni in the house; mjini in the town (mji town).
- c) nimua, exg. niumba nimuákwe in his house.
- d) by way of circumlocution; in his infancy, wakati alipokua mtóto (when he was a child).

Into — ndáni ya, which serves also to express *»in«* exg. in the belly ndáni ya matumbo. Watupa feda ndáni ya kaşa or katika kaşa. He threw the money into the box. Amen-gia niumba or niumbáni or ndáni ya niumba, he went into the house.

Near — káribu na, exg. káribu na ndia near the road.

Of — wa, ya, ja, la, pa, sa, wia.

Off — mióngonimua, or hy way of circumlocution ame-páta milángó simepambanúka na bawába. He found the doors off the hinges (see out of).

On, up on — a) ju ya, exg. ju ya mti on the tree.

b) kua, exg. kua mágú on foot.

c) by circumlocution, exg. a book on geography', juo ki nenájo, or kifunsájo (which speaks or teaches) elima, (or ujúfi wa) ya nti (the knowledge of the earth.)

Over — ju ya, over the fire ju ya m'otto or m'ottóni, over night katika usiku or 'usiku. He mourned over his dead friend ame-m-lilia raffiki aliekuffa.

Over against — exg. the cup is over against me ki-kombe kina-ni-lekéa or kina-ni-kábili (ku lekéa, ku kábili to be opposite to —).

Out of — mua, kua, or by way of circumlocution. Ametoka niumbáni or katika niumba, he went out of house; out of love to me kua ku penda mimi. It is out of fashion, kitu hiki kimelóka katika ada, or hakina ada sása.

Save (except, besides) — asipo, isipokua, isipo (see except).

Since tangu, since those days tangu siku hiso. since my return, tangu nliporúdi.

Through kua — exgr. through much toil kua masaka mangi; through thirst of money kua ku daka feda. the ball went through his belly popo imengia imepita matumboyákwe (Went and passed the belly).

Throughout kua iothe; throughout the land kua nti iothe.

Till — hatta, exg. tangu sübüci hatta usiku from morning till night.

To — to this day hatta siku hi; from year to year tangu muaka hatta muaka. From here to Baráwa — hapa na Baráwa. He went from Mombas to Zanzibar, ametoka Om-wita awekuéuda Úngüja. he is born to this, ame wialiwa ku fánia mambo.haya. I read the book to this man nime-m-soméa mtu huyu juo hiki; or nime sóma juo mbelle ya or kua mtu huyu. He went to bed amekuenda ku lala. The debt amounts to a 100 dollars, déni ni reali mía, or deni yapáta reali mia; to advantage kua ku pata feida. To my knowledge he is very busy, najua, yee yuna kasi nengi. This is nothing to what he did yesterday kitu hiki hakina, amefánia jana saidi ya hiki; as to me, I go to Bombay, laken mimi naenénda Bombay.

Toward or towards upande or uelekéo wa (on the side or direction of); upande wa — or uelekéo wa mao ya jua toward sunrise or east. Uelekéo wa Bukini toward Madagascar. Toward the end of my journey (katika) miṣo wa ndiayángó. He behaved himself well toward his master ame-m-fánia wema B'anawákwe or amefánia wema kua (or na) Banawákwe. Hé followed him toward the castle ame-m-fuáta ku endéa ngóme (or ngoméni). He has committed no injury towards him hakufania maófu juiyákwe.

Under — tini ya — exg. tini ya mājī under the water
amefunsōa kuángo he was under my instruction.

Up — ju ya — up stairs ju ya dérāja.

With in — ndani ya; exg. ndani ya niúmba. within
6 hour's walk kua ndia ya setta sáa within 3 years kua
miaka mitátu. he remains within call yuwakéti máhali awe-
sápo ku ihoa kua kulla kipendi.

With. na, kua, pamója na. amekuenda pamoja na
Bana he went with the master. They met with him wamc-
onána nai. He is mad with joy yuna wasimu kua fúraha. It
was usual with the king-.imekua áda kua mfalme. With good
reason kua sébabu mema. I have nothing with me, hapána
kitu kuángo. The rest is with you-Masáso ni kuáko. He went
home with the enjoyment of good health, amerudi nium-
bani muakwe aki pumsika kua asia méma. a place with water
máhali pa maji, or pálipo na maji or (in perfect palipokua na
maji). A house with men niúmba ilio na watu, or mahali palipo
(na) or pa kaápo or pa ketipo watu. A country with a king,
nti ilio na sultani, or yegni sultani, or iketio or ikaáyo sultani.
A man with or of truth, mtu alie na kuelli, or anenai kuelli.
A box with, or of money kasa lililo na féda. An ink stand with
ink-kitúpa kilijo na wino, or kikaajo wino; a bottle with
something kitupa kinejo kitu. A box with — kasa linálo;
a bag with — mfúko unáo.

Without — nde ya. exg. nde ya milángo without
doors. Asipo exg. he did it without self-love, amefania
haya asipo ji penda nafsiyakwe. He spoke these words
without any regard to the greatness of the king-ame nena
manéno haya asipo hesábu ūku wa Sultani. A place without
men, mahali pasio (na), or pasipo (na) watu. A house without
men niúmba isio na watu — or isiokúa na wátu.

In concluding this chapter we may offer a few remarks regarding the Kisuheli prepositions in general.

1) The original, or physical acceptation of a preposition must always be kept in mind — exg. *katika* for *kati* or *katikáti*, literally the middle or midst — hence *katikati ya niumba* —; or *katika niúmba*, but not *katika ya niúmba*.

2) The Suaheli man considers his preposition to be inherent to the Verb, which on this account has the nature of an objective or transitive Verb (like the English "to go a journey, to live a virtuous life), whilst the European Languages demand a preposition to intimate the relation which the Verb itself does not express. Therefore when an Englishman is to say, "he went to Zanzibar," the Suaheli says simply, "amekuenda Úngüja. He cannot allow the word "go" to drop over his lips without having the idea of going or moving to a certain place.

3) Objective verbs render the application of a preposition superfluous — exg. *He spoke to the Governor amemu-ambia wali. Ame-m-soméa* he read to him; *ame-mu-ombéa* he prayed for him = interceded or pleaded for him. —

4) The European Student is requested to consider these remarks, and to guard himself against ill-humour when he feels himself puzzled at the want of Prepositions. He must endeavour to paraphrase his own expressions in a manner corresponding with the genius of the Kisuheli. What Mr. Murray (in the fiftieth Edition of his English grammar) says in the chapter of Conjunctions pag. 128 may suitably be quoted at this opportunity — "Till men began to think in a train, and to carry their reasonings to a considerable length, it is not probable that they would make much use of

conjunctions (and likewise of prepositions), or of any other connectives, Ignorant people, and children, generally speak in short and separate sentences. The same thing is true of barbarous Nations: and hence uncultivated Languages are not well supplied with connecting particles. The Greeks were the greatest reasoners that ever appeared in the world; and their language accordingly abounds more than any other in Connectives.“

CHAPTER IX.

OF THE CONJUNCTIONS.

A Conjunction is a part of Speech that is chiefly used to connect sentences. It sometimes connects only words.

A) Conjunctions Copulative.

And na; also tena; as well as na-na; not only but also si bassi-laken tena.

First, firstly, muánsó, wa kwansa; secondly wa pili; kísa or punde; lastly mísoni or bada ya kulla kitu.

While or whilst, exg. wakati nlioásá kua manéno haya, wali aliningilia or alinifilikilia While I was thinking about these things, the Governor came in to me.

After exg. péndi tulipo-m-piga, tualiwékoá kifungúni, or míso wa kn-m-pigai tualifungóga after we had beaten him, we were put into prison.

As soon as, exg. as soon as he arrived, he died wakati aliofika, alikuffa. or alipofika alikuffa.

No sooner than. He no sooner heard the voice than he left the house, aliposikia keléle, alitóka niumbáni.

Till hatta; wait till he comes, ngoja hatta yuwája, or hatta atakapokuja.

When Aliugúa nlipo-mu-óna he was sick when I saw him; akija, nambiá-mi, tell me when he comes.

Ere — before. Ere or before he had time to escape, he was seized asija páta wakáti wa ku kimbia, alikamátoa, or asitassa kúa na wakáti wa ku kimbilia, aliguiwa. Before he goes or went asi ja ku enda or asitassa ku enda, or kabla hatassa ku enda. before thou goest usija or usitassa ku enda. before I go nsija or sitassa ku enda or kabla sitassa ku enda or kabla sitassa ku enda. etc. etc.

Not till. exg. It was not till he went on shore that he got better — hakupoa uellewákwe hatta aliposusoa poáni.

Since. Since he came bither pindi or tangu alipo kuja hápo.

Conjunctions Conditional.

If. If you have too much money, give it to the poor (na) kuámba fedá unáso saidi, wápe masukára. If thou hadst not gone to Kiloa, thou wouldest not have fallen sick kuamba wewe hukuenda Kiloa, hungaliugúa.

Provided that — kuamba yee (kuambái) yuwarudi tú (bassi) na-m-samehéa maofuyákwe. Provided that he returns, I will pardon him for his.

Else — This man is alive, else he could not walk, kuamba mtu huyu hakúa msima, hangewésa ku tembéa.

Conjunctions positive.

a) Causal.

For. He is a powerful king-for he is loved by his people — sultani huyu muigni ngúfu, hakikái (hakika yée) amepéndoa ni rayasákwe, or kua sebabu ya ku pendoa ni watu wakwe.

As. As I lived in Egypt, I know many people there kua sebabu mimi nimekéti katika Meseri, najua watu wangí hápo — or, kua sebabu nlio kéti Meserini, etc. or mimi najua watu wángi katika Méseri-hakiká-mi nimekéti hápo.

Because hakika — kutóá ku. siangalie usso, hakika-we wawésa ku koşa or kutoa ku koşa.

That. I do not think that he will come to-day sikitiri, yee kuja léo or yee atakuja léo.

Such as hatta, exg. mambo ni haya hatta yapatia mali nengi watu wa biaséra.

The more — the more kua saidi — kua saidi or sidi-sidi. The poorer a man is in his spirit, the nearer is he to God — mtu akisidi kúa meskini roconimuakwe, yuwasidi kua ku-m-jon-géa Mungu (atamjongéa Múngu kua saidi).

Conjunctions illative or connective.

Therefore ua sebabu hi.

Then — then you will not do it any more, na hiwi hutafánia marra ya pili.

So or so why — hiwi, or kuani or gissi gani.

B Conjunctions Disjunctive.

a) disjunctive sensu proprio either — au — au (arabic) whether — or, whether he comes or not I shall not be at home, kuamba yuwája au haji, mimi sitakuáko katika niumba.

Neither — nor wala — wala or hapána — hapána exg. hapána Raṣidi hapána Ibrahim awesai ku fania néno hili. Neither R. nor Ibr. can do this. I was not born nor bred a Blacksmith, mimi siku wialiwa wala sikuléwa kúa muhúnsi.

b) adversative. — But, yet, notwithstanding, whereas, however laken or waláken. howsoever, exg. I shall go to the place how remote soever it may be — taku-enda mahali hapo, ijapokúa mballi sana, or kuamba ni mballi sana.

c) exceptive. but, not but, only, unless, save, except. no other but yourself can do it hapana mtu mungine isipo-kua nafsiyako wewe, awesai ku fania haya. Swear not

unless you know that you speak the truth, siape, kuamba hukúja ku néna kuelli.

d) **restrictive**, but, — as — bassi tu. It is but your wickedness, which brought all this distress upon you — haya bassi maofuyako yalio letta mašaka juiyako. It is not but lie what he says urongo tu (or utúpu) maneno yakwe ióthe.

e) **comparative**, than, as — as, as — so. He gave him more money than was due to him. ame-m-pa feda saidi ilio-m-paşa ku-m-pa. he is greater than myself, yée ni mkúba kuliko-mi, or yee yuwa-ni-pita kua ukúba. as he has done kama alisio fania. As he likes rice, so I like bread-ní káma yee apenda mtelle, ni kama hiwi mimi napenda mukate.

f) **Concessive**, though. Mtu huyu awésa ku potéwa ni kulla feda yakwe, asipokúa mtu meskini, or laken hatakúa mtu meskini this man may lose all his money, though he shall become no poor man.

g) **strictly adversative**, unless, without. Man cannot be truly happy, unless he fear God mtu hapati bacti ngéma na yegni kuelli kuamba hamtji Mungu. unless by force ísi pokua kua ngúfu. suisui hatuwési ku fania kasi ngema tusi-popata ngufu sa Mungu.

Notice the following phraseology: ame-pata kitu asijo ki daka he received the thing without having asked for it. Ame-pata witu asi-fio-wi-daka. Amejua jiwe ásilolióna. He knew the stone without seeing it. Amekwansa kasi asiokwisa (pl. asisokwisa) he commenced the business without finishing it. Ameona ukuni asiujuua.

h) **circumscriptive**, but that. — It is a pity but that you have lost this good knife, si wema, wewe ku potésa kissu hiki njéma. I have no doubt but that the king will come to-day mimi sina tešwisi, sultani yuwaža léo.

i) Explanative — as — çabari hisi sikatiríwe kama aláma (kúa alama) ya wita witakafio kuja (or wilifio káribu) These news may be considered as an indication of approaching war.

CHAPTER X.

INTERJECTIONS.

The words used to express some passion or emotion of the mind may be arranged and exhibited in the following manner.

- 1) Interjections of grief — oh — ah — woi!
- 2) Interjections of silence, niamá or niamasa pl. sani quiet!
- 3) of haste, quickly! harraka, hima, upesi!
- 4) of attention and caution, look! behold, softly angalia! sikia! tesáma!
- 5) of completion imekwiša finished!
- 6) of compliance, yes, well! ni méma! ndió! ndifio.
- 7) of refusing, I will not, sifio, sidáki!
- 8) of address, oh! éwe pl. égnui (watu)!
- 9) of astonishment ni ajabu, kitu ja ájabu! oh wonder!
- 10) of abhorrence, far be it from me kitu hiki kiepu-kane námi, or jepuéne or jondoéni or najondolewe (ku ondóa to remove.)
- 11) of assent — to be sure! kuelli, ni kuelli! yakini! hapána manéno!
- 12) of calling, ho! hódi hódi! hodini! karibúni.
- 13) of expulsion — be gone! tóka! muondoéni! mu-epuéni! ondóka! aepukáne nami! ndasáko!

Interjectional phrases.

O ye fools! nuinui wajinga! mna wasimu!

What a great man! ni mtu msima gáni!

How pretty he is! ni msúri sána!
Peace be with you! okófu omboenu!
Peace be with thee! okófu omboáko!
Adieu! kua heri! answer — kua heri ya ku onána (in the
happiness of meeting again) pl. kua herini!
Woe unto you! wole ni wénu, or wolé omboaénu.
Woe unto you! wole ni wáko, or wolé omboáko!

PART III.

S Y N T A X.

CHAPTER I.

ON THE NATURE AND REQUISITE OF SEN- TENCES.

In the construction of sentences the Kisuheli follows the natural and logical order of words, as the English does.

a) Simple sentences.

nti ni kúba. The earth is great.

mtu ni muófu man is bad.

wali ameháribu mji the Governor has destroyed the town.

b) Compound sentences.

Gnombe yuwajua muigniéwe, na punda yuwatambua máhali pa ku lišoa ni Banawákwe; laken Israeli hajui, na watuwángó hawaása kua haya Yesaias 1, 3.

The copula „ni“ (is) is not always expressed — and we may, therefore, say „Mungu ni muigni rehema“ and „Mungu muigní rehema“ god is merciful. It is however frequently required for the sake of perspicuity and stress.

The attribute follows the copula, whether it may be separate or implied in the Verb. God is not a body but a spirit Mungu si muili, laken ni roço. The men were 100 watu walikua mia. But you may also say »walikua watu mia.«

CHAPTER II.

CONSTRUCTION OF SUBSTANTIVES AND ADJECTIVES.

A. Substantive with Substantive.

- a) if two or more Substantives are in a state of apposition, they must agree in Number — watúma watu watúme men slaves; mtúma mtu múme a man-slave.
- b) Substantives of origin, quality or possession are joined to other Substantives by the Genitive: niumba ya sultani (the house of the king) — ukúta wa máwe wall of stone. Pisi mmoja ya ngáno one measure of wheat.

B. Construction of Adjective with Substantive.

- a) An adjective connected with a Substantive gives the precedence to the latter — as:
mtu mema or mtu muófu a good or bad man.
makása makúba great boxes.
- b) The adjective must agree with the Number of the Substantive:
watu wadógo little men; miti miréfu high trees.
witu widógo little things.

c) The adjective must conform itself to the Euphonical form of the Substantive — as:

ukúni ūkú a large piece of wood.

kijana kikuba a tall lad.

máwe masuri fine stones.

juo kikuba, a larg book; mtu muófu bad man.

watu wawili wangine waófu sana two other very bad men.

niumba nsima a good house.

d) The example of the phrase (niumba nsíma) is to remind the scholar that the adjective undergoes a change after a certain class of Nouns, with which it may be connected. A small house, niumba kuba a large house; niumba ndogo bahari kuba — — sea; jiwe suri (fine stone) jiwe káfu hard stone, not likáfu as we should have expected.

Msungu mkú (not mkuba) a great European.

siku kú, a great day = a feast.

jiwe kú — — stone.

e) If adjectives are joined to Nouns which have no Plural form expressed, the following rules must be observed.

a) if the Substantive is of the Neuter gender (not belonging to the brute or rational creation) but has no plural form expressed, the adjective remains unchanged in the plural, and it is only the connexion of speech which points out the number —

kási kuba a great affair, and — great affairs.

niumba nsúri a fine house, or fine houses.

β) but if the Substantive is of the Masculine gender (belonging to the rational or brute creation) and

has no plural form expressed, the adjective assumes the regular plural form, as:

gnómbe wakúba watáno five large cows.

gnombe mkúba mmoja one large cow.

simba wadógo wawili two little lions.

niúni wasúri na wadógo pretty and little birds.

γ) If the Pluralform of a Substantive belonging to the rational creation, should be *ma*, the adjective adopts the form *wa*, though sometimes it does conform itself to the Substantive.

Mayahúdi wawili, two Jews.

Mahabušia wasúri, fine Abessinians.

f) Adjectives with suffixes must agree with the case and number of the subject --

mimi pekeyángo, I alone.

wewe pekeyáko, thou alone.

yee pekeyákwe, he — etc.

g) If Adjective-Participles are used, gender, number and person must strictly be attended to —

yee ni mtu alie aminiwa, he is a faithful man.

wewe ni mtu ulio — thou art —

mimi ni mtu nlio — I am —

etc. etc.

niumba ilojengoa mema, a well constructed house..

witu wilifio nunulíwa, purchased things.

suisui watu tulaláo, we are sleeping men.

mambo mabáya yatakáyo kuža, coming evils.

mtu alalái, a sleeping man.

wewe mtu utukanai, thou art a blaspheming man.

Concluding remarks on the adjectives.

As we have (in the etymological part of this grammar-

tical outline) not attended to the adjective concerning its derivation, we must offer a few remarks on this subject.

1. Adjectives are derived by using the genitive of a Substantive — as:

Roco ya utakatifu, the Spirit of Holiness i. e. the holy Spirit.

2. Adjectives are derived from Verbs — as:

mtakatifu (from ku takáta to be clean) clean.

mojufi a learned man from ku júa to know.

3. By the application of muigni:

mtu muigni áfia a healthy man.

— — málí, a rich man (possessor of wealth).

mti wégni matúnda, a fruitful tree.

kitu jegni uófu, a bad thing.

kuni segni ngúfu, strong pieces of wood.

manéno yegni uróngó, lying words; néno legni
kuelli true word.

mti wegni tansu, a leafy tree.

4. By the application of Participles.

mtu álálai, a sleeping man.

ndia ilionióka, a way which was straight = a
straight way.

mti úsio na matunda, a fruitless tree.

mtu arie na kuelli, a truthful man.

5. Adjective denoting plenty, can be rendered by the verb ku já to be full:

ulimengu wajá masáka, the world is full trouble =
a troublesome world.

6. By the Conjunction kama (like as) we can express adjectives which signify similitude or tendency to a character — yuna usso kama muifi or yuna usso wa muifi — he has a thievish face (or yuna usso wa mfano wa muifi).

7. The latter signification can also be rendered by the Verb *yuwafanána* *na* = he resembles:

mtu *huyu* *yuwafanána* *na* *kijána*, he is a childish man.

8. Negative adjectives are frequently formed by connecting the negative particle *si* with a substantive — exg. *si* *kuelli* not truth = not true = lie, falsehood. *Manéno* *yalio* *si* *kuelli* = *yásio* *na* *kuelli* = *yásio* *yegni* *kuelli*. *Si* *mpáji* not giver = tenacious, stingy. *Si* *maneno* no words = nonsense — non-sensical. *Si* *witu* — no things — (noughty) nothingal, if the word were used in English.

CHAPTER III.

NUMBER AND CASES OF DECLINATION.

A. On the Number of Nouns.

1. Nouns referring to a mass etc. are generally found in the Singular — *dáhabu* (gold), *féda* (silver), *mtánga* (dust).

2. Nouns referring to certain periods of time, as — *siku* day; *usiku* night; *saa* hour; *mágribi* evening; *síbuçi* morning; *wakáti* time. But *muaka* (year) has *miaka* in the Plural.

3. Nouns which signify confines, shores, bordes are generally used in the Sing. — as:

poa coast; *upande* side or frontier.

4. Powers or faculties of the Soul are generally used in the plural, especially if derived from a Verb as — *mapensi* love; *maáso* thought; *matumainifu* hope (*ku penda* [to love] to *asa* [to think] — *tumaini* [hope]). Even those nouns which

are derived from the Arabic, are frequently used in the Plural as: *akili* reason, exg. *akilisákwe* his reason, or reasoning powers.

5. The nouns of the form *u—afu—efu—ifu—ufu* signifying character, qualities, office, state, condition, habit etc. which are chiefly abstract Nouns, do not occur in the Plural Number.

6. The Nouns *muili*, *moyo* form the Plural *miili* (bodies) and *mioyo* or *nióyo* (hearts).

B. On the Cases of Declension.

1. It has been observed in the Chapter »on the Prepositions«, that the Kisuaheli language uses the Accusative, when other languages would require the application of a preposition as: *ametóka Lámu* he departed from Lamu.

2. However, if the idea of going or entering into is to be conveyed to the hearer's mind, *ni* is to be added to the last Radical of the Noun — as: *amengia jombóni* or *jahasini* or *niumbáni*.

3. The questions — how long? how much? how often? are rendered by the Accusative, or rather Nominative, as no Accusative - form of the Noun exists in Kisuaheli: *amekuja marra nengi* he came often. *Amekéti miési mitátu nti ya Waggala* he resided three months in the Galla-country.

4. The Genitive - case expresses possession, quality, origin, price, quantity, measure or space of time.

Majúmba ya Sultáni; *niumba ya máwe*; *watúma wa nti ya Wahabusia*; *písi táno sa mtelle*; *amenunúa mahindi ya reali táno ya kima*, he bought maize three dollars worth. *Ndia (ya) siku mbili*.

CHAPTER IV.

ON THE DEGREES OF COMPARISON.

A.

1. Saidi ya (more than); 2. kúliko or 3. saidi kúliko. The expression saidi is taken from the Arabic. Kitu hiki ni kikúba saidi ya kilé this thing is greater than that — Plural: witu hiwi ni wikúba saidi ya wilé. This phrase can also be rendered: kitu biki ni kikúba kuliko kilé, or saidi kuliko kilé. The particle ya cannot be applied after kuliko, but it can never drop after saidi.

Perhaps kúliko is to be derived from the Kikamba word »ku lika« to enter. Hence the Suaheli would express the above phrase »this man« is great so that the other cannot enter into his greatness — is consequently less great than the former. But this explanation seems to be rather too artificial. We best explain kúliko by referring the student to the Kinika word »lika« equal, or to the galla word »lákau« to count, number, or the Amharic »lakka« to measure, and »lek« the measure. See Mr. Tutschek's Galla and Isenberg's Amharic Dictionary.

Kulikó - mi	pro	kúliko - mími
— we	—	— wewe
— sui	—	— suisui
— nui	—	— nuinui
kulikóo	—	— wáo.

Mtu huyu ame-ni-penda sana saidi ya yule, or kua ungi saidi ya yule, this man has loved me more than that.

B.

The degree of comparison is frequently rendered by the

application of a Verb. — Raṣidi yuwa-m-pita wali kua ukuási, or utágiri Rashid passes, or excells the Governor in riches — or yuna mali saidi ya wali, Rashid is richer than the Governor — lit. has more riches than the Governor.

C.

The Superlative is rendered by placing the adjective *kulla* or *wothe* behind the particle *saidi ya* or *kuliko* — as:

sultáni ni mkúba kúliko, or *saidi ya masultáni óthe*, this is the greatest king;

malaika wa-m-pita mtu kua ngúfu, laken Mungu yuwapita witu wiothe kua ngufu — the angels are mightier than men, but God is the mightiest of all — or:

malaika wána ngufu saidi ya mtu, laken Mungu ni migni ngufu tena saidi ya wiúmbe wiákwe wiossi (than all his creatures);

Wasungu wána misungu mikuba saidi ya watu wothe wanti — the Europeans possess the greatest knowledge upon earth — or wasungu wajua saidi ya watu wothe wa nti.

CHAPTER V.

ON THE NUMERALS.

1. Cardinal Numbers whether they be connected with a substantive or stand alone, must correspond with the plural form of the Subject, to which they may have their reference.

Watu wawili or watátu, two or 3 men; máwe matáno five stones; miti mináne eight trees.

2. Some Cardinals do not admit of a change;

these are chiefly of Arabic origin, as: *setta*, *sabáa*, *aserini*, *talatini* etc.

3. *Kenda* (nine) is never changed *)
4. *Mmoja* is used in the plural in the phrase: *pia mamója* (scil. *mambo*), it is all the same, it makes no difference.
5. Notice the phrase *watu elf wegni ku panda férasi* 1000 horsemen; *kumi elf wegni ku enenda kua mágú* 10000 footmen.

CHAPTER VI.

ON THE PRONOUNS.

1. The pronoun is applied:
 - a) when it is the subject of a sentence *yee yuwaona* he sees; *mimi naámini* I believe.
 - b) when it is emphatical, *nuinui hamjui*, *laken mi-mi naájua*, You do not know, but I know it.
2. The possessive pronoun is used:
 - a) in great stress, *kasa hili ni láng o*.
 - b) in replies to questions — as: *niumba hi ya náni?* whose is this house? resp. *ni yáango*, it is mine.
 - c) in cases where other languages use a preposition — as: *amewandalía jákulajétu* — he prepared food for us.
3. The demonstrative »the same, very same“ (ndie) is of importance, as it renders the sentence more expressive and clear.

*) *Kúmi* receives a prefix only when it is used as a Substantive (the tenth) in a decimal progression exg.

makúmi matátu three tenths = 30.

makúmi kúmi ten tenths = 100.

Mungu muigni réhema ku, ndie Banawétu na muokosi-wétu, God who is of great mercy, He is our Lord and Saviour.

Notice well the Euphonical reference to the Subject-Noun according to chapter IV.

4. When nnáni? who? is connected with a Noun, the term „gani“ must be used, mtu gáni? which man? gnombe gáni which cow? kitu jani which thing? (In Kinika.)

5. The verb which follows immediately after nnáni or gani, is usually rendered in the Participle nnáni aliefsánia haya? who has done this — who is he, who did it? Nnani awesái ku fania kitu kiki? who can do this thing? But if the stress lies on the verb, the participle may be omitted — as: mtu gani a lile tta feda?

6. The indefinite Pronoun — kulla — or iothe all —

a) kulla is used in the Singular and precedes the Noun, contrary to the rule of the priority of the Noun, connected with adjectives — kulla mtu, kulla kitu.

b) when it should be used absolutely, the word pia (all) is substituted — as: ametoá pia, he took all. Pia has no Prefix.

c) the word othe (wothe, iothe, jothc, sothe, pothe) is generally used in the Plural, and may stand before, or after the Nouns, as the stress of speech may require. Watu wóthe or wothe watu — all men. Notice also the following expressions: suisui sothe tumeóna, we all have seen it, nuinui niothe or wothe wénu you all; wáo wothe or wothe wáo they all. Nuinui wothe we-nu muajua you all know.

7. Other indefinite Pronouns: something — any thing. Ame-m-pa kitu or kitu kimoja he gave him a thing, or one thing = some thing. Haku-m-pa kitu hatta kimója,

he gave him nothing at all. Hakuna or hapána mtu there is nobody = none. Watu wajáje a few men; wátu wángi many men; kitu kingi much.

8. Of Reciprocity.

a) Amepiga mmója muensiwe one beat his comrad = each other.

Wamepigána mmója na muensiwe.

b) Kulla mmója a-m-pende muensiwe may every one love an other (his comrad).

Pendaráni nuinui kua nuinui or — na wensiwénu!
love ye each other!

Suisui tuapendána, suisui kua suisui, we love each other.

9. Many adverbs and prepositions are treated like Substantives; wherefore they assume the regular Suffixes of the Nouns: mbelle yángo or mbelle ságó before me.

jui yángo above me; tini yángo below me,
kiniuma jángo behind me etc.

10. Lastly the student is requested to take notice of the Nominal-Suffixes joined to the Verb *ku enda* or *kuenenda* to go

- 1) *yuwenda wiákwe* his going, or he is now about to go, or *yuwendasákwe*; *endasákwe* let him go.
- 2) *wendawiáko* or *sáko*, thy going. *endesáko* go thou (thy way).
- 3) *nendawiáng o*, my going, or *nenda sango*. *nenendesángó* let met go.
- 4) *Tuenda wietu* our going, or *tuende sétu* let no go.
- 5) *muenda wienu*, your going or *muende sénu*.
- 6) *wawenda wiáo* or *sáo* — (*wendasáo*).

This manner of expression reminds us of the first and

second form of the Constructive Mood in the Amharic Language. (See Mr. Isenberg's Amharic grammar p. 70.) It does not occur in any other Kisuheli Verb, that we are aware of.

CHAPTER VH.

ON THE VERB.

SECTION I.

TENSES.

1. Although we have (pag. 49) assigned a place to every tense, which the Kisuheli Language renders conspicuous, yet we would not be too positive regarding the adequate relation which the Kisuheli Tense bears to the English. It seems that the form „ame“ (ame penda he has loved) corresponds with the English Perfect Tense, whilst the form „ana“ (anapenda he loved) indicates the Imperfect, and the form „ali“ (alipenda) points to the Pluperfect — though this form may sometimes also be used for the Imperfect. The forms „amec“ and „ali“ would thus hold good to express the historical Tenses. The form „aka“ (akapenda) seems chiefly to be used when two verbs are connected by the Conjunction „and“ exg. amekuja akaona, aka ṣinda *). In Kinika it seems also to point to the nearest futurity — exg. enénda ukalôle go and see; ni enende nikalale I may go and sleep — or I may go to sleep. The historical Tenses are in Kin. expressed by the forms wa and uzi exg. wagomba he said; wakuza akaşında

*) Aka denotes in the Kikamba Language the future Tense exg. aka énda he shall or will love.

he came and got the victory. When the Kinika requires the Pluperfect, or perfect Past Tense, it uses the form *uéré* (he was) which is = *alikua* of the Kisuheli — exg. *alikua akipenda* he had loved — Kinika — *uere akihensa*. *Alikwişa kula* or *aliaki kula*, Kin. *Wamala kuria*, or *uere akiria* he had eaten.

The character of »ali« as being the form of the Pluperfect, is made manifest in the Subjunctive Mood Present Perfect Tense. *Pindi alipo óna* or *miso alipo ona*, or simply *alipo ona* when he had seen — that etc. — though this may also be rendered — »when he saw.« The best expedient, therefore, is, to use »*alipokua akipenda*« as the true Pluperfect. *Pindi walipo kuawaki-m-piga kijána*, *wamekuenda* when they had (been beating) beaten the boy, they went off.

The Euphonical forms of the Subjunctive Mood (Perfect Tense) in Kinika are as follows:

- 1) *mutu avolóla* or *arivo* and *azovolóla* negative — *asi-volóla*. — After the man had seen.
- 2) *witu wióvo* or *wizóvo* (*wirivo*) *háloa* — after the things had been taken; neg. *wisivo*.
- 3) *kitu jovo* (or *kizóvo*, *kirivo*) *riwa* when the thing had been eaten; neg. *kisivo*.
- 4) *ubomuwe ovo zerésoa* (or *urivo*) when his greatness was humiliated; neg. *usivo*.
- 5) *milómo iovo* (or *irivo*) *ambiroa*, after the words had been said; neg. *isivo*.
- 6) *lukuni lovo shuka* (*lurivo*), neg. *lisivo*.
- 7) *jiwe rovoussoa* (or *rizovo* or *ririvo*) neg. *risivo*.
- 8) *manéno gavo* (or *gazovo*) *fiómoa* when the words were read; neg. *gasivo*.
- 9) *Niumba iovo* (or *izovo*) *gusoa* (neg. *isivio*)
- 10) *Niumba* (pl.) *sovo* (*sirivo*) *savo* *gusoa* (nég. *sisivo*).

Participles — Perfect, 1) aye or azie or akaye; 2) pl. wirisio; 3) kirijo; 4) óó (neg. usio) (exg. ubómu oozerésoa the greatness which had been humiliated); 5) yoyo (neg. isio); 6) luzilo (neg. lusilo); 7) ririro, (neg. risiro); 8) garigo or gazigo (neg. gasigo); 9) siliso (neg. sisiso).

Participle of the future: 1) mutu andáye lola the man who shall see (subjunctive undavo lola when he shall séé) 2) witu windavio (subjunctive windávo kuza); 3) kitu kindajo kuza (subj. kindavo); 4) ubomu undao zeresoa (subj. undavo-zeresoa); 5) milómo indayo (or ilondayo ku gomboa) (subj. indavo); 6) lukuni lundalo (subj. lundavo); 7) jiwe rindoro subj. rindovo); 8) maneno gandago (or galondago ku) (subj. gandavo); 9) Niumba indayo (subj. indóvo); 10) niumba sindaso (subj. sindovo.)

If the Kinika Scholar will commit these forms to his memory, he will easily find his way through the Kinika Paradigm of the Verb. We thought it proper to introduce them at this place, though they should have been exhibited in the table of the Paradigm.

2) The future tense is clearly expressed in Kisuaheli. If a certain state or condition of futurity is indicated, an auxiliary Verb is used — as: atakuja or atakua penda or ku penda. atakapo kuja, when he shall be to come.

3) Pindi aki — is the form of the Subjunctive Mood Present Tense with reference to time, as: pindi akija when he comes; but kuámba points to a condition or causal connexion — kuamba yuwafánia haya. atafungoa — if he does this, he shall be imprisoned. The Natives sometimes seem to mix both forms together, when they na kuamba or jamba akipenba, if he, or if God pleases — instead of »When God pleases.«

4) Verbs derived from the Arabic, and ending in i or u.

have no distinct form of the potential Mood — as: May he command aámuru , which can also mean he commands.

5) Regarding the Tenses of the Potential Mood, notice the following instances:

- a) kuamba kasisétu simekwiṣa jána, suisui tun-galitóka léo — if our affairs had been finished yesterday, we would have departed to — day.
- b) kuamba alikuja léo, mimi ningali-m-kúbali if he had come to — day, I would have received him.
- c) singekéti nti hi, na kuamba Wali haku-ni-ambia-mi, kéti nti hi—I would not have dwelt in this country, if the governor had not said etc. or kuamba wali hange-ni-ambiá-mi etc.
- d) kuamba mtu huyu hakuenda katika wita hange or han-gali kuffa.
- e) na kuamba mposi ali kuápo, ndugu yango hange kuffa.
- f) kuamba hukuenenda Unguja, hungali ugúa.
- g) Na kuamba mambo haya ni hiwi (yakúa hiwi) tusinga-galiwesa ku enenda.
- h) wewe huna raha moyoni muako kua sebabu ya ku tóa (ku) penda Mungu.
- i) jamba hamgaliketi hapa, hámgeona feida hi.

The original meaning of the Verb *ku tóa* (lest) is difficult to explain. It can scarcely be identical with *ku tóa* »to produce«, or with *ku tóá* »to take away.« The Kinika language possesses appropriate terms for to express these Verbs; (*ku tóa* kin. *ku láfia* ; *ku tóá* kin. *ku hala*) whilst *ku tóa* is rendered in Kinika by the Verb *kuzóá* (contracted *kussa*). Probably the original meaning is »to be wanting.« The Suahelis say for instance, *nimetoa kuja*. I did not come. (I was wanting to come, I failed to come.) Nor is it likely, that this verb will be identical with *ku zoa* (in Kinika) to go down, (exg. *zúa rizé zoa* the sun set, or went down).

Kisuaheli Phrases. — nime mu-ambia ku tóa ku nén-da, or nime-mu-ambia, asi nende or usinénde I told him, not to go, that he should not go; or he should not go; or go thou not. Angalia sana, kutoa ku anguka or usiangúke, take care or see well, lest thou fallest, or fall not.

SECTION II.

CONSTRUCTION OF THE VERB WITH THE OTHER PARTS OF THE SENTENCE.

1. The Kisuaheli Verb is capable of including subject, object and attribute, thus expressing a whole sentence in it self — as: ame-m-kujia or ame-m-kujilia he came upon him; ame-m-tungilia he looked into him.

The Infix, Pronoun and Preposition lies in the Verb itself in these instances.

2. gender, number and Person must be regarded in the position of the Verb. watu wame-ku-pendá-we people loved thee. májí yame-ki-háribu kulla kitu — the water spoiled every thing.

3. As to collective Nouns, it appears, that the Verb is sometimes placed in the Plural Number, whilst at other times it follows the number and gender of the collective Noun — exg. ungi wa watu wamekutana or umekutána a multitude of people were assembled.

In the first instance the speaker refers to the Nomen rectum; in the second, he regards more the Nomen Regens. kundi la kondó lime kuffa. ungi wa gnombe ume kamatoa. makutano ya watu yametapanikána.

4. when there are several subjects in one sentence, the Verb stands in the Plural — provided that it be dependent on Nouns of the rational creation — wali na mlotowákwe wame-kuja the Governor and his son came.

5. when the Person, who is addressed, or who speaks,

forms one of the subjects, the Verb must be in the Plural — as; *babayango, wewe na mimi tutakuenda keso. nduguyango na wewe muajúa kitu hiki. wao na suisui hatujui.*

6. The adverb stands always immediately after the Verb — *ame-m-piga sána* (or *kua kuelli*) *kijanajákwe*.

7. For the sake of clearness and precision it is necessary, that the reference of the Verb to its object be intimated by the application of that Euphonical Infix, which the object may have required — as: *nnáni aliefánia hitu hiki? Rasidi ame-ki-fánia.*

8. The Verb is always to stand before the object, upon which it is intended to act. *Baba ame-m-penda manawákwe* — (not *baba manawakwe ame-m-penda*). It is account of this logical order of the Kisuheli construction, that this language does not require any sign of the accusative, which could (for instance) not be omitted in the Amharic Language, in which the Verb has its place behind the Object upon which it has acted. Wherefore, he who has got some knowledge of the position of the Verb relative to its subject and object, will easily discern the physiognomy of a language, as the relation of the Verb to its subject and object has a great influence or effect upon a variety of grammatical forms and processes. But »cessante causa, cessat et effectus«.

Appendix to this Grammatical outline.

A. Analysis of the first 7 Verses of the 1. Chapt. of the Gospel according to St. John.

Kisuaheli.

Kinika.

1. *Muánso lalikúa néno, na néno lalikua kua Mungu, na Mungu alikua néno.*
2. *Hilo ndilo lalikúa muánso kua Mungu.*

1. *Muánso rére neno, na neno rére kua Mulungu, na Mulungu uére néno.*
2. *Hiro ndiro rére muánso kua Mulungu.*

<p>3. Kulla kitu jalifanioa kuákwe; na isipokuái, haki-kúa kitu kimoja kilijo fánia.</p> <p>4. Kuákwe umekúa usíma; na usíma umekúa muángwa wátu.</p> <p>5. Na muángga wasagá kisáni; na kisa hakiku-u-kúbáli.</p> <p>6. Alikúa mlu alie túmoa ni Mungu, jinaláwke Yohannes.</p> <p>7. Huyu amekuja usuhudáni, ku-u-ṣuhudia Muángga, watu wothe ku amini kuákwe.</p>	<p>3. Kitu jossi jere hendéka kuákwe; na isivo kála ie kakarire kitu kimenga kirijo hendéka.</p> <p>4. Kuákwe uére usíma; na usíma uere mulangása wa átu.</p> <p>5. Na mulangása unagnála kisáni; na kisa kaki-u-guirire.</p> <p>6. Uere mutu aye húmoa ni Mulungu, zináre Yohannes.</p> <p>7. Hiu wakuza usuhuda ku-u-ṣuhudira mulangasa, atu ossi ku ámini kuákwe,</p>
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Analysis for the exercise of the Student of the Kisuhaheli.

1) Muánso contracted of mua anso from beginning — anso (from ku ánsa to begin) see (pag. 42) the manner of deriving abstract substantives. Mua is preposition, see pag. 104. lalikua (néno) — instead of la alikua, which is contracted according to pag. 26. The euphonical la is required on account of néno — All abstracte Substantives derived from Verbs, and ending on o have la for their euphonical prefix (see pag. 42). Neno »the saying.« We might call it an Infinitive — Noun, i. e. a Noun formed from the root of the verb in its simplest state, which is the Imperative and Infinitive. (see pag. 42). The plural of neno is manéno words. kua is preposition, at, with, in etc. na »and« is copulative Conjunction.

It connects only Nouns and Adjectives, but not Verbs.*¹) **Mungu**. or as the Muhamedan Suahelis generally say. **Muigni-esi-Mungu**. God the Most High, or possessor of ési (asima) Majesty. Mungu is probably derived from **ku ongóá** to guide, govern, or **ku unga** to join together ??

2) **Hili** is demonstrative Pronoun, see pag. 83. **ndilo** »the very same« see pag. 87

3) **Kulla-all-indefinite Pronoun** see pag. 120 **kitu** — thing, see pag. 34. **jalifánioa** was made — contracted of **ja alifanioa** the Euphonical **ja** is required on account of **kitu**. **Alifánioa** Perfect Tense of the Passive Voice — **ku fá-nia** to make. **kuakwe** in or through him (pag. 104.) **isipokuái** without there having been he **amekua** he was. Perfect of the Subjunctive, **alipokua** when he was, neg. **asipokua** when he was not; but as the Verb stands in an impersonal position, the initial letter requires an Impersonal Euphonic. **isipokua** has the meaning of the preposition without — (see pag. 107) The **i** added to **isipokua**, points to the personal pronoun which should be »**isipokua yée**« contracted **isipokuai**. without him —. **hakikua**, was not — see the auxiliary Verb **kua** to be; **amekua** he was; **hakua** he was not — but as **kitu** precedes, the euphony requires an inserted-**ki**-hence **ha ki kua**. **kimója** one, see the Numerals. **kilijò** which. see relative Pronouns pag. 55.

Umekua was — the euphonical **u** is produced by the Noun **usima**, life; **msima** living, healthy, safe. **Muanga** light — natural light oppos. to the artificial light which is called **taa**. **Muanga** seems to be an enlargement of the Noun **anga** air, atmosphere. **wa** **water** — the Genitive form **wa** is governed by the word **muanga** (see pag. 37). **water** pl. of **mtu** man. **wasaga** shines — the preformativ **wa** is occasioned by the

*¹) Except in the Infinitive, exg. **ku séma naku téka** to speak and to laugh.

word *muanga* —; *ku saga* to shine brightly; hence *ku sagása* (or *sagása níru*) to enlighten.

Kisáni in darkness. The ablative of *kisa*, see p. 39.
hakiku-u-kúbali has not-it-received.

hakikubali refers to *kisa*, the negative form of the perfect Tense, from *ku kubali*, to receive.

u is infix and refers to *muanga*. See 94 on the infixes, and pag. 131.

6. *Alietumoa* who was sent — *ku tuma* to send — hence *mtume* a messenger, prophet. — The Suaheli call Muhammed an *mtume* in a special sense; *ni* preposition, generally used when transitive verbs are put in the Passive.

Jin alakwe, his name; *jina* name.

7. *Huyu*, pronoun demonstrative.

amekuja came p. 62.

usúhudáni in or with a testimony — *usúhuda* testimony from the Arabic.

ku-u-ṣuhudía to give or bear witness, to testify.

u-like in *haki* *ku-u-kubáli*.

wothe all, see p. 124.

ku amini the Infinitive of the Verb *amini* believe.

It is taken from the Arabic.

kuákwe through him, and in him. It would perhaps be better to translate *kua mukonowákwe* through his hand = his instrumentality.

B. Modes of Salutation.

1. In the Morning before or at Day-break.

Kisuaheli.	Kinika.
<i>kuna kuja</i>	<i>kuzéja</i>
<i>or kume kuja</i>	
<i>or kuna kwiṣa kuja</i>	<i>kunája.</i>

2. On meeting after day-break in the Morning time.

ujeléwe how has thou rested or slept?	uzilaláze?
resp. náwe ujeléwe.	uzilála, uzijeréroa (ndo wi- zo) (zilála, zilamuka).
mjeléwe?	lamkáni? resp. miša - mui?
resp. tumejeléwa (address to many persons).	kurére kuénu? resp. kurére. ndo wizo.

3. At or about Noon.

sa mlána?	mzaná-ni?
what state of the day?	
resp. ni heri, uamba sáko.*)	
it is well, what is thy state?	resp. muiša mui.
or resp.	
tuambasángo ni ngéma. our state is good.	mudéroa? resp. huzidéroa.
To many persons:	
muambáje? or	muzi sinda-ze?
muhalí gani?	huzi sinda, huzi déroa.
resp. tuambasetu ni ngema or tu wasima.	(huzi sinda to).
what is thy state? what does thou say?	
wa ambá-je?	
resp. ngema, náwe wa am- bá-je?	
well, what doest thou say, or how doest thou do?	

*) Literally „thy sayings to amba to say“ Hence jambo, pl. mámbo, state —.

4. General terms.

what is thy state? uháli *)

gáni? it is good, njéma;
jewéwe and thou? or na-
wéwe or unáwe? or je-
yáko or jesáko or yam-
báje?

Is the state well?

yámbo (jámbo) sana?

awe hujámbo sana?

haliyangó ngema.

kama lulu, kama margá-
ni, kama fedáluka (like
pearls etc.)

nami yángó ngéma (na-
misángó) or sijámbo.

sijuiyáko or sako I do
not know your state.

On parting in the evening:

kuna kútoa (the sun has set
in).

resp. kulituelle.

Kinika.

kuzézoa, resp. ninende
nikalále; kua héri ya Mu-
lungu.

5. On departing.

Adieu! kua héri (in prospe-
rity or happiness).

resp. kua héri ya ku onána
(in happiness of meeting

*) Háli, from the Arabic »Hál« signifies state, condition, like
jámbo, which see above.

again) or kua heri, kisa
takuja,
or tutakuja ku onána,
or kisa tuonáne, Mungu aki
penda.

In happiness afterwards I
shall or let us meet again,
please God.

6. Salutation of Slaves or Inferiors.

nasika móu, Bána or
Muigni, or Muána
or Muunguána
resp. of the Superior
ái, or márhába (well).

nimekwísa sikamóu

I seize thy feet, oh Lord
or oh possessor,
or Lady, oh Noble!
(for našika mukono or mágú)
I seize the hand, or feet.
= I reverence thee very
humbly.

I have made my reverential
bow.

We shall not wonder at this abundance of Salutations (of which we have pointed out only a few) if we know, that the Suaheli wastes his morning hours in running from house to house, to his friends or Superiors, ku amkia (as he calls it) to make his morning - salutations. In no part of the globe time is so valueless, than with the idle and carnal Muhamedian of East-Africa who performs scarcely any other business but that of prayer and visiting the establishment of his wives and slaves. This life of idleness (and in consequence thereof trickishness) arises chiefly from the abundance of Slaves purchased for a trifle in the Interior, opposite to the island of Sansibar.

C. Table representing the various
Classes of Nouns,
their government in the Genitive Case, and their Euphonical
Preformatives of Verbs.

The man	of the house	comes	came	shall come
I. mtu	wa niumba	wája	ame-kuja	ata kuja
The body	of man	dies	died	shall die
II. muili	wa mtu	waffa	ume-kuffa	uta kuffa
The chair	of Rashid	falls	fell	shall fall
III. kití	ja Rasidi	ja angúka (kina)	kime angúka	kita —
The box	of flower	is full	was full	shall be —
IV. kása	la unga	laja (or lina)	lime já	lita —
The house	of stone	avails	availed	shall —
niumba	ya máwe	i-fa (ja)	ime-fa	ita-fa.
The place	of water	is	was	shall be there
V. máhali	pa máji	pápo	pame-kuápo	pata ku- ápo.

Plural.

The men	of the coun- try	come	came	shall co- me
wátu	wa nti	wája	wame-kúja	wata kúja
The bodies	of men	are buried	were buried	shall be —
miili	ya watu	ina sikoa	ime-sikoa	ita —
The chairs	of R.	fall	fell	shall fall
witi	wia R.	wia angúka	wime —	wita —
The boxes	of flower	are full	were full	shall be —
makása	ya unga	ya ja (yá- na já)	yame ja	yata —

The houses of stones avail | availed | shall —
 niumba | sa máwe | sa fá | sime fá | sita —

D. Table of the Preformatives of the Verb.
 (Affirmative and negative forms.)

I. Imperative.

	negative		(negative)
(love) Penda	sipende	to love	kutóa
Pl. pendáni	sipendéni	ku penda	(ku) penda.

III. Indicative.

a) Present Tense.

1. na penda	sipendi	nime penda	siku penda
2. wa —	hu —	ume —	huku —
3. a —	ha —	ame —	haku —
1. tua —	hatu —	tume —	hatuku —
2. mua —	ham —	mme —	hamku —
3. wa —	hawa —	wame —	hawaku —

c) Pluperfect.

nli or nali —	sikuli —	ta - penda	sita - penda
uli —	hukuli —	uta —	huta —
ali —	hali —	ata —	hata —
tuali —	hatuaii —	tuta —	hatuta —
muali —	hamuali —	mta —	hamta —
hawali —	hawali —	wata —	hawata —

IV. Subjunctive.

a) Present.

niki - penda	nikitoa ku p.	nli - penda	nsipo - penda
uki —	ukitoa —	ulipo —	usipo —
aki —	akitoa —	alipo —	asipo —

tuki-penda	tukitoa ku p.	tulipo-penda	tusipo penda
mki —	mkitoa —	mlipo —	msipo —
waki —	wakitoa —	walipo —	wasipo —

b) Future Tense of the Subjunctive.

ntakápo	penda
utakápo	—
atakápo	—
tutakápo	—
mtakápo	—
watakápo	—

The Negative: kuamba
sitakúa nikipenda,
etc.

V. Potential.

a) Present.

1. ni - pende	nsi pende
2. u —	usi —
3. a —	asi —
1. tu —	tusi —
2. m —	msi —
3. wa - pende.	

b) Perfect.

ninge penda	singe penda
unge —	hunge —
ange —	hange —
tunge —	hatunge —
mge —	hamge —
wange —	hawange —

Pluperfect.

1. ningali penda	
2. ungali —	
3. angali —	
1. tungali —	
2. mungali —	
3. wangali —	

singali penda	
hungali —	
hangali —	
hatungali —	
hamgali —	
hawangali —	

VI. Participles.

a) Present Tense.

1. nipendai	
2. upendai	
3. apendai	

(negative)

ambai kuamba	ambai kuamba
— — hu	— — hu
— — ha	— — ha

1. tu pendáo	ambao	kuamba	hatu	pendi
2. m —	—	—	ham	—
3. wa —	—	—	hawa	—

b) Perfect Tense of the Participle.

nlio penda	nsie	penda
ulio —	usie	—
alie —	asie	—
tulio —	tusio	—
mlio —	msio	—
walio —	wasio	—

c) Pluperfect aiekúa akipenda.

d) Future atakái penda.

E. Table of Infixes and Suffixes.

He loves himself, me, thee, us, you, them,		We love ourselves, thee, him etc.
3.	a-ji-penda	tua-ji-penda
	a-ni-pendá-mi	tua-ku-pendá-we
	a-ku- — we	tua-m-pendá-i
	a-tu- — sui	tua-wa-pendá-nui
	a-wa — nui	tua-wa-pendá-o.
	a-wa — pendáo	
Thou lovest thyself, me, him, us, them.		You love yourselves, me, him, etc.
2.	wa-ji-penda	mua-ji-penda
	wa-ni-pendá-mi	mua-ni-pendá-mi
	wa-m-penda-i	mua-m-penda-i
	wa-tu-penda-sui	mua-tu-penda-sui
	wa-wa-pendá-o.	mua-wa-pendá-o

I love myself, thee, him etc.

1. na-ji-penda
- na-ku-penda-we
- na-m-penda-i
- na-wa-penda-nui
- na-wa-pendáo.

They love themselves,
me etc.

3. wa-jipenda
- wa-ni-penda-mi
- wa-ku-penda
- wa-m-pendái
- wa-tu-penda-sui
- wa-wa-penda-nui
- wa-wa-pendáo.

The Author might have added Specimina of the Kiteita, Kijagga, Kipáre, Kisambára, Kisegéju, Kisegúa and Kimakúa Languages, but he thought it better, to reserve this subject to a future period, when he or his fellow-labourers shall have leisure to compile a Vocabulary of these and other Languages not contained in his printed Vocabulary of 6 East-African Languages, which in the mean time may satisfy in a measure the wants of the friends of East-african Philology.

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